

Peace Education

**Self Instructional Package
for Teacher Educators**



PEACE EDUCATION

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SELF-INSTRUCTIONAL PACKAGE FOR
TEACHER EDUCATORS

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FOREWORD

The devastating experience of Second World War necessitated the formation of United Nations to prevent any such conflict in the future. During the deliberations under the umbrella of United Nations the role and importance of education in promoting peace emerged as a major concern. This is reflected in the opening sentence of the preamble of the constitution of UNESCO, "Since the war begins in the minds of men it is in the minds of men that the defences of peace must be constructed". The causes of conflicts rooted in human beings, as well as their capacity to act rationally are reflected through this statement. These conflicts emerge out of prejudice, lack of understanding, narrow interests and competition. Therefore, one of the necessary conditions for ensuring peace is to help the younger generation grow up in more caring and open environment and have comparatively less stressful life styles. Such environment can be promoted through the process of education. India has been pursuing this policy ever since its independence by treating education as a crucial means to develop a harmonious, cohesive and peaceful society, which is reflected in all its major policies and programmes. The *National Policy on Education, 1986* (NPE, 1986) strongly recommended that "education has to motivate the younger generation for international cooperation and peaceful coexistence". The *National Curriculum Framework for School Education – 2000* (NCFSE-2000) stressed on the development of peaceful and cohesive society through inculcation of some core values and promotion of respect for human rights, protection of environment, promoting national integration and international understanding etc.

Schools in this context are considered as the potential sites for negotiation of the culture of peace. Schools have to prepare students to be aware of the rights and duties of their own as well as of others, respect the standard of justice, contribute in the sustainable development, and honour human rights. This calls for generating greater awareness among teacher and teacher educators about the concept and methodology of peace education and bringing about necessary attitudinal changes among them to implement the same effectively.

The NCERT has been actively engaged in promoting peace through integrating various peace concerns in its text books, in-service teacher education programmes, and actively contributing in international meetings such as those held in Japan (1999), Sri Lanka (2000) and India (2003) etc., on peace and related issues. Taking into consideration the need for resource materials to orient teacher educators and teachers, the NCERT has developed the same to sensitise them on different components of peace education. The volume on hand contains eight modules written to facilitate self-learning by the readers. The **Introductory Module** tries to conceptualise peace, and role of various agencies like home, community and

school in promoting peace in interpersonal contexts. It also helps teachers to identify the embedded opportunities in school curriculum to promote caring, sharing, tolerance and understanding among students. The module on **Human Rights and Fundamental Rights** addresses the evolution of the concept of human rights and its manifestation in Indian polity and society. The module on **Pedagogy for Peace Education** delineates the transactional strategies for integrating concerns of peace in school curriculum. An analysis of the existing teacher education curriculum has been done in the module '**Peace Education in Teacher Education Curriculum**' to make explicit to the readers how various peace components have been, and can be integrated in teacher education curriculum at the pre-service and in-service level. Growing violence in schools is a cause of concern and major threat in developing the culture of peace. The print and non-print media are full of messages which compete with or contradict with what students learn in school. The pathological fixation of popular media like film and T.V. with violence and personal vendetta often motivates students to indulge in aggressive behaviours resulting in serious personal and social consequences. The module '**Aggression and Violence in School**' addresses the behavioural symptoms and conflict resolution techniques, which may help teachers to identify potential violence among students and develop a culture of tolerance and peace among them.

Peace can be attained only when the schools help in developing a sense of national pride and unity among students along with the spirit of *Vasudhaiva Kutumbakam*. This has been dealt in detail in the module '**National Integration, International Understanding and Peace Education**'. The module on '**Sustainable Development and Peace**' highlights the inter-relatedness of the social, cultural, ecological and economic sustainability and peace and harmony. **Learning to Live Together** is one of the major issues in the context of peace education which has been addressed in the last module of package. Students at all levels of education need to be taught to accept their differences and try to work together. Living together in peace and harmony is the core of Indian culture and philosophy which has been reflected through this module.

It is hoped that modular approach and interactive style of content presentation will generate interest and simulate teacher educators to use the material as the basis for developing programme best suited to their own situations. However, the modules also lend themselves for use in in-service teacher education programme delivered in groups.

I would like to express my appreciation of the work rendered by authors of the modules, reviewers and the programme coordinator of the department of Teacher Education and Extension.

New Delhi
May, 2004

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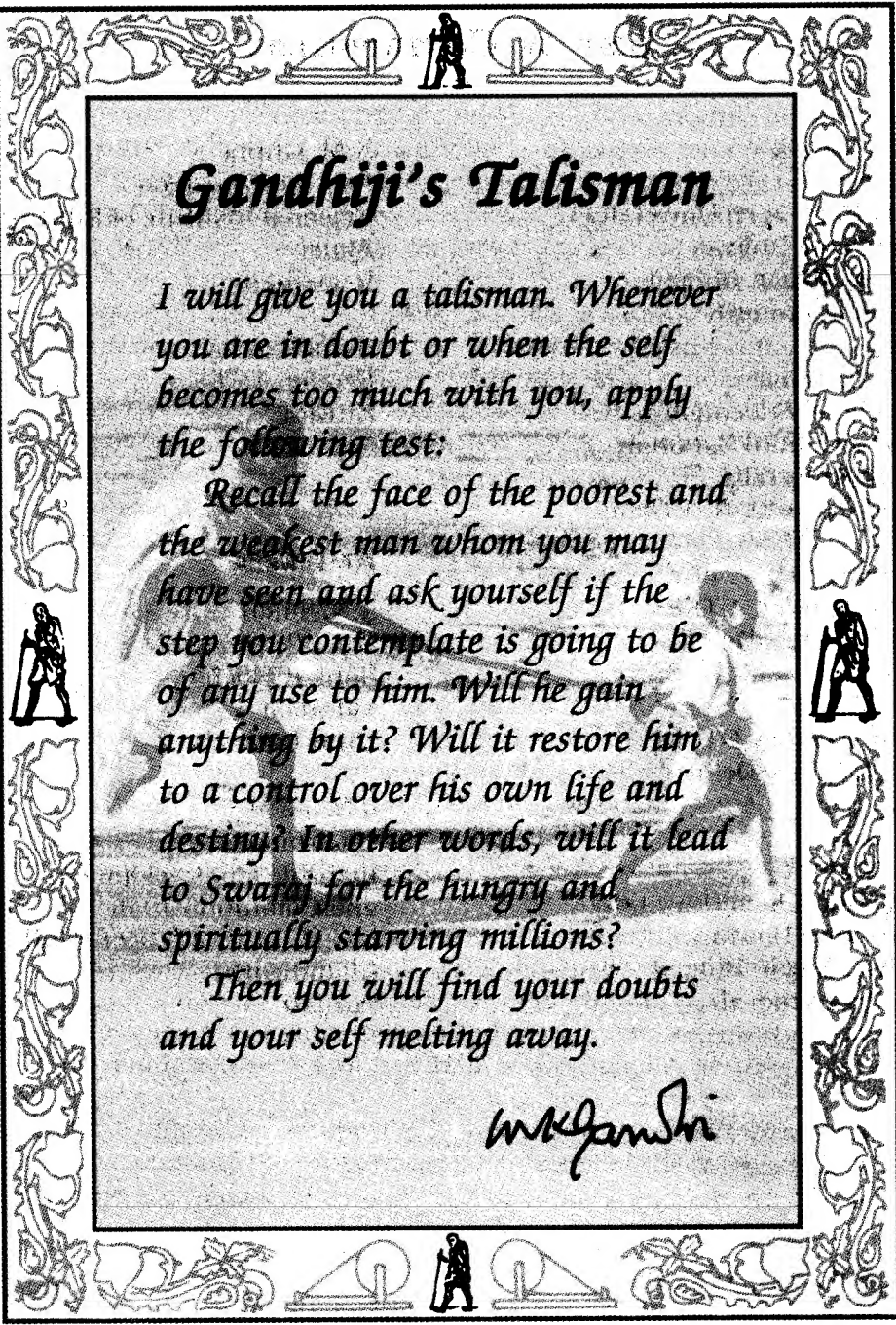
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Gandhiji's Talisman

I will give you a talisman. Whenever you are in doubt or when the self becomes too much with you, apply the following test:

Recall the face of the poorest and the weakest man whom you may have seen and ask yourself if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to a control over his own life and destiny? In other words, will it lead to Swaraj for the hungry and spiritually starving millions?

Then you will find your doubts and your self melting away.

M.K. Gandhi

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CONSTITUTION OF INDIA

Part IV A

Fundamental Duties of Citizens

ARTICLE 51A

Fundamental Duties – It shall be the duty of every citizen of India —

- (a) to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;
- (b) to cherish and follow the noble ideals which inspired our national struggle for freedom;
- (c) to uphold and protect the sovereignty, unity and integrity of India;
- (d) to defend the country and render national service when called upon to do so;
- (e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;
- (f) to value and preserve the rich heritage of our composite culture;
- (g) to protect and improve the natural environment including forests, lakes, rivers, wildlife and to have compassion for living creatures;
- (h) to develop the scientific temper, humanism and the spirit of inquiry and reform;
- (i) to safeguard public property and to abjure violence;
- (j) to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement.
- (k) who is a parent or guardian to provide opportunities for education to his child or, as the case may be, ward between the age of six and fourteen years.

CHAPTER 1

PEACE EDUCATION: CONCEPT AND METHOD

1.1 Overview

The twentieth century, characterised by significant progress in the political, scientific, technological, social and economic spheres, has witnessed the concretisation of great ideas like globalisation and liberalisation. This has redrawn the world map bringing countries together and turning the entire world into a global village. However, these changes have failed to bring equity, peace and harmony in the society, rather, it has resulted in serious social, political and economic imbalances, problems and value crises. The man has acquired material wealth and comforts but the whole world appears to be divided into racial, religious, caste, class and ethnic groups. It is paradoxical that on one hand the human being has grown as the most developed and intelligent species ever existed on the earth but on the other hand he has become extremely self-centred, individualistic, intolerant and even self-destructive. The globe today is engulfed with the following crises which threaten harmony and peaceful co-existence:

- ♦ Cultural, political, economic and social disparities which have increased the gap between the rich and the poor, between the developed and developing nations to a degree where it is extremely difficult, if not impossible to bring them together.
- ♦ Devastating arms race and nuclear technology, which is posing a serious threat to human survival.
- ♦ Discrimination, oppression, conflicts exploitation at all levels in different forms.
- ♦ Ever increasing phenomenon of terrorism, violence, racial superiority and intolerance eroding basic humane values of mankind.
- ♦ Population explosion resulting in over exploitation of natural resources leading to pollution and ecological imbalances, which are threatening human survival.
- ♦ The feeling of antagonism based on narrow personal interests is dividing mankind into smaller groups.

The emerging world society calls for changes from narrow nationalism to universalism, from ethnic and cultural prejudice to tolerance, understanding

and pluralism, and from technologically divided world where sophisticated technology is the privilege of a few to a technologically united world. There is an urgent need to create a culture of non-violence and tolerance in all walks of life, which may help in creating a peaceful, affectionate and sane society.

A desperate need, therefore, is being felt by educationists, philosophers, scientists and political leaders to rejuvenate the human values, which may bring long-lasting peace on this planet. In the mad race of acquiring power and material wealth, the man has probably forgotten the basic value of 'live and let others live'. Taking cognizance of this hard reality, Delors Commission, appointed by UNESCO has recommended '*Learning to Live Together*' as one of the four pillars of education in its report, *Learning: The Treasure Within* (1996). Harmony and peaceful interchange, sadly lacking in our lives, have been emphasised in this report. There is a realisation that education, which has a more fundamental role to play in the personal and social development, has been primarily used to create a skilled force. Rather than the potential sites for negotiating cultures of peace, our schools are delimited as mechanisms for social reproduction or social replication, including gender and work-related roles.

The long-term goals of human values and moral principles have taken a back seat in most of the developing countries, in their desire to compete with other economically developed countries. Therefore, education must be

geared to promote a culture of peace, tolerance, democratic values, human rights and duties amongst the citizens.

1.2 Objectives

After going through this module you shall be able to:

- ♦ Reflect on the dilemmas of the changing world;
- ♦ Explain the concept of peace;
- ♦ Realise and appreciate the need of peace education;
- ♦ Identify the curriculum and methodology of integrating peace education with different subject areas.

1.3 Concept of Peace

The concept of peace, by and large, has remained an elusive concept which has many interpretations ranging from as simple as *absence of conflict or war* to as complex as the ability to cope with it (conflict or war). Peace has also been associated with the peace of mind or inner peace throughout the ages. Lord Buddha propounded this concept of peace and said that mind is the forerunner of all the things. The preamble of UNESCO's constitution also maintains that 'since war begins in the minds of men it is in the minds of men that the defence of peace must be constructed'. How to achieve peace in this troublesome world has been the age-old problem. However, in the quest of inner peace and harmony for individual development, the social aspect has somehow been forgotten. The social conditions which define the material perimeters in which the

spiritual development of individual is facilitated drew the attention of thinkers during the period of enlightenment in the West and got further impetus with the rise of scientific socialism. However, in the Marxist tradition the issue of individual peace receded to the background and the emphasis shifted to the social structures – the institutional setup in which individuals live. According to the socialist perspective, which emphasised on equal distribution of wealth, private property is considered as the root cause of all social evils and violence. Thus, peace is the absence of structural violence.

The individual's spiritual transformation and the transformation of modern violent social structures are inseparable. We cannot talk about spiritual development or peace of mind ignoring the social structures and social realities; similarly more focus on power relations without individual and collective spiritual transformation may not yield any fruitful result. So the two definitions of peace should be seen as two sides of the same coin without which a meaningful conception of peace will be incomplete.

Mahatma Gandhi has given a much broader explanation of the concept of peace. He described violence to clarify the concept of peace. Violence to him meant exploitation: economic, social or political of nation by nation; individual by individual; women by men; system by systems; and man by machine. The antonym to violence is non-violence, which has at least eight components: peace, equality, fearlessness, humility,

love, self-control, truth and tolerance. Though these components are very intricately interwoven, peace appears to be salient attribute of non-violence. Mahatma Gandhi envisaged a non-violent society, which would be free from exploitation of any kind and believed that it can be achieved through the instrument of education. In Gandhian concept of peace, truth, non-violence, self-suffering, and means as well as ends of a relationship are important. It was Gandhi's firm conviction that means are as important as end. The principle of *Learning to Live Together*, being propounded by UNESCO for the twenty-first century is clearly reflected in Gandhian concept of peace. He emphasised *Satyagraha* and chose *self-suffering* as substitute for violence to others because he firmly believed that to punish or destroy the oppressor is to initiate a cycle of violence and hatred. In the present day social setup, highly divided by caste, class, ethnic minority and gender violence there is an urgent need to develop such high level of tolerance among the future citizens to ensure a peaceful world order. Gandhian philosophy was never so important as it is today.

The concept of peace, therefore, includes:

- i. Absence of tensions, conflicts and wars;
- ii. Non-violent social system i.e., society without structural violence;
- iii. Absence of exploitation and injustice of any kind;

- iv. International cooperation and understanding;
- v. Ecological balance and conservation;
- vi. Peace of mind.

Peace may therefore, be described as a *style of life, a mental attitude, a state of equilibrium*. It is a feeling of internal well-being and goodwill towards others. A peaceful world order can exist only where the actions of individuals are guided by a *state of concern* for their well-being, where the assertion for one's right is closely linked with one's consciousness for his/her own duties and where one's action is guided by rational thinking and not by personal prejudice, bias, hatred, feelings or beliefs of racial superiority or oppression. To have an everlasting peace, it is essential that a person develops the ability to look inward, harmonising thoughts, motives, words and actions. *Peace from within* therefore, consists of pure thoughts, pure feelings, pure motives and wishes.

Hence, the concept of Peace is very broad, encompassing a number of values. A Regional Conference of Asia-Pacific Network for International Education and Values Education (APNIEVE, 1995) identified several values of peace; human rights, democracy and sustainable development and related values, which support them. The concept of peace includes love, compassion, harmony, tolerance, caring and sharing, interdependence, empathy, spirituality and gratitude. The related values, which

support some of these core values are as follows:

1. **Love** includes self-worth/self-esteem, trust and respect, positive self-criticism, openness, deep sense of responsibility, concern for others, fidelity/loyalty, spirit of sacrifice, readiness for reconciliation, courage, gentleness and endurance;
2. **Compassion** includes the values like kindness, moral strength/fortitude, sensitivity to other's needs, goodwill, nurturing and supportiveness;
3. **Harmony** includes the values like mutual trust and understanding, sense of belongingness/cultural worth, cooperation/collaboration, effective communication, concern for common good, readiness for reconciliation and desire for consensus.
4. **Tolerance** includes the values like mutual respect, genuine acceptance and accommodation, respect for personal and cultural differences (Unity in Diversity). Peaceful conflict resolution, acceptance and appreciation of diversity of cultures, respect for minority groups, courtesy/cordiality, open-mindedness.
5. **Caring and Sharing** includes love, concern and generosity.
6. **Interdependence** includes sense of interconnectedness with others and recognition of individual inadequacies, creative and collaborative responsibility and cooperation etc.

7. **Spirituality** encompasses values like inner peace, reverence and respect for life, belief in ones material and spiritual potential, commitment to genuine human development, confidence in the human spirit, freedom of thought, conscience and belief, integrity, genuineness, righteousness, reflective attitude/meditativeness.

More recently, a UNESCO conference on Teacher Education for Peace and International Understanding held at Tokyo, Japan (1999) also identified ten core values to be included in teacher education programmes across the countries to promote peace and international understanding. These core values include: human rights and responsibilities, mutual understanding, democracy, tolerance, inner peace and harmony, human dignity, sustainable development, international cooperation, sharing and caring, justice in all aspects of life, and appreciation of diversity.

It is obvious from the description of core values inherent in the concept of peace, that mutual understanding, cooperation, tolerance, justice in all spheres of life, human rights and responsibilities are its essential components.

Besides, the spiritual aspect also cannot be ignored which may help in bringing ultimate peace on earth. Conscious efforts, need to be made to inculcate all these values. Education, therefore, has to play important and positive role than ever before. The

responsibility of developing right kind of attitude among children for a peaceful, harmonious personality falls on the school. Through a healthy and learning environment that encourages tolerance, gender equity, cooperative group work, broadening of social imagination and skills of resolving conflict, a culture of peace may be developed among children.

1.4 Peace Education in Schools: Current Status

Let us now examine the existing school curriculum and analyse whether various peace concerns are reflected in these programmes. We shall focus our discussion on peace education to address three crucial questions:

- i. In what way educational programmes could generate a favourable climate to build a peaceful society?
- ii. What is the curriculum of peace education and how it has been integrated with the existing curriculum?
- iii. What methodology has been adopted to inculcate the spirit of peace, which is essential for progress and prosperity in a society?

We are aware that Indian culture is a composite one based on unique blending of spiritual and social traditions. Education in our culture aims at not only the material, or physical development but the ultimate aim of education is all-round development of individual including the

Check Your Progress I

- Q1. Explain the concept of peace in about 100 words.
- Q2. Discuss in about 100 words the relevance of Gandhian philosophy in the context of *Learning to Live Together*.

spiritual development or inner peace. *Learning to Live Together* has been our way of life since ages and helped our pluralistic and heterogeneous country to remain united through all odds. Equal respect for all religions (*Sarva Dharma Sambhava*) and World as One Family (*Vasudhaiva Kutumbakam*) was India's message to the world at a time when most of the World Civilisations were in their infancy and it continues to be her message even today. The concepts related to peace occupy an important place in the Indian Constitution, particularly in parts III and IV, which deal with Fundamental Rights of Citizens and Directive Principles of the State Policy, respectively. Article 51 of the Constitution provides that the State shall endeavour to:

- Maintain just and honourable relationships between nations;
- Foster respect for international law and treaty obligations;
- Encourage settlement of international disputes by arbitration.

Equal opportunity, justice and freedom to each and every citizen of the country, irrespective of the class, caste, religion and gender has been ensured through various constitutional provisions, which are the prerequisites

of a peaceful and non-violent society. Consequently, educational policies in the country have been spelt out within the framework of the national principles cherished in the Constitution. For instance, the Para 3.5(1) of the *National Policy on Education (NPE), 1986* states: "India has always worked for peace and understanding between nations, treating the whole world as one family. True to this tradition, education has to strengthen this worldview and motivate the younger generations for international cooperation and peaceful co-existence".

Mahatma Gandhi had once said, "Whatever education we give to children, it should be constructive and creative..." The ancient aphorism: 'Education is that which liberates, is true today as it was before. Therefore, educational programmes for developing a peaceful society need to be very comprehensive. These ideas have also been reflected in the *National Curriculum Framework for School Education - 2000 (NCFSE - 2000)* brought out by the National Council of Educational Research and Training (NCERT). It maintains that the curriculum should reflect some of the major issues facing the world today such as disarmament, avoidance of nuclear war, promotion of human rights etc. The school curriculum, while

enabling the pupil to root oneself in the abiding national cultural tradition and value frame should also enable him/her to learn and appreciate the richness and to see himself/herself as a member of the new and emerging international community of humankind.

These concerns are reflected in various subjects at all levels of school education and also in text books prepared at the national and state levels. Some of the major peace concerns included in the textbooks pertain to:

- ♦ Diversity and complexity of Indian culture, its composite and non-monolithic character;
- ♦ Problems and challenges of contemporary life—political, social, cultural and economic, having direct or indirect bearing on peace and human rights;
- ♦ Rights and duties of citizens, Indian political system and Constitution etc.
- ♦ Major events in Indian and world history relating to struggle for political, civil, economic and social rights and role of common people and outstanding leaders in these struggles;
- ♦ The international human rights situation, particularly with regard to gross violation of human rights in the form of colonialism, racism and apartheid.

Two major components of international education, peace and human rights have been integrated in various educational programmes and activities at all stages of school education. These relate to (a) an

international and global perspective in education and (b) major problems and issues concerning human rights, fundamental freedom, racialism, colonialism and apartheid.

Let us now examine the teacher education curriculum. The components of international education are integral part of both content and pedagogy of all teacher preparation programmes. The foundation course entitled *Education in Emerging India* is included as the most crucial input at teacher preparation level, both in the framework of 1978 and 1998 for all levels of teacher preparation programmes. It aims at enabling the student teachers to comprehend the integral relationship between education and society with an emphasis on the role of education in promoting values based on our heritage, national goals, and universal perceptions. Peace education and education for international understanding are included in many teacher preparation programmes at the B.Ed. and M.Ed. level.

At the elementary teacher preparation level, international education has been suitably incorporated in courses like *Teaching of Environmental Studies (Social Studies)*. The topics like, India's role in non-aligned movement, India and regional cooperation, SAARC, world problems, violation of human rights, nuclear arms race and international economic order, included in the course, help in promoting international understanding among teachers.

At the secondary level also, international education finds a significant place in the foundation course *Education in Emerging India*. The course includes topics on values of democracy, socialism, secularism, constitutional obligations, which are prerequisite for the promotion of peace and international cooperation. Topics such as promotion of environment in global perspective, peace, cooperation and disarmament and education for peace and international understanding are included in almost all secondary teacher education programmes at the B.Ed. and M.Ed. level.

NCERT developed curriculum for M.Ed. elementary level programme in 1996. Human rights, peace and values are crucial inputs of the proposed programme.

Besides academic activities, teacher education institutions organise a number of programmes such as celebration of UN day, human rights day and organisation of UNESCO clubs etc. These activities highlight the problems relating to world peace, disarmament, new international economic order, international cooperation in various spheres, violations of human rights etc.

However, inspite of all efforts, peace has remained elusive as the incidence of intolerance, violence, religious fundamentalism has taken a serious turn over the years. Education, somehow, appears to have failed in inculcating tolerance, love, empathy, sharing and caring and other democratic values essential for building

a peaceful society and world order. Therefore, let us pause for a second and ponder over the role of home, neighbourhood, and community in developing peace among its younger members, as these agencies lay the foundation of child's personality.

1.5 Peace Begins at Home

The socialisation of the child starts at home with his parents, siblings and other members of the family. The child learns his first lessons of tolerance, respect for others, empathy, cooperation, punctuality, caring and sharing and honesty etc., at home. The parent's relationships with their elders and with the children leave an everlasting impact on the child's personality. A child coming from a home where parents are ready to compromise, make concessions, show generosity and are unbiased in their interaction will reflect more positive personality traits than the child coming from a disturbed family, where violence and conflict between parents is a daily affair and the child is frequently exposed to verbal or physical abuse and punishment. The child learns cooperation or rivalry, jealousy or sharing from his interaction with his/her younger or elder brothers and sisters. The child's behaviour in the society and school and the language used by him bears an imprint of culture and traditions at home. Stereotyping, prejudice, discrimination, bullying and aggression are first learnt at home as a result of interaction with other

members of the family and fuelled by the community and school. So all these agencies have to be conscious about what type of individuals they want them to develop into and then provide relevant opportunities for it. A peace programme, therefore, should start with generating awareness among the parents about the impact of their behaviour on the personality development of their child. Parents have a very crucial role to play as mediators between the child and other siblings, their relatives and other members of society. They must ensure that these relationships broaden child's social horizon and enlarge his outlook in a positive manner. This may help him/her in developing as a more tolerant and peaceful member of the society.

1.6 Peace and Community

Individuals learn throughout life from the social milieu formed by the community to which they belong. The community has a powerful educational influence on its members. The ideologies, culture, traditions and values of a community are reflected in the personality of its members. You may have experienced the difference between the personalities of children coming from progressive and open communities and of those coming from traditional and closed communities. It is, therefore, important that the teachers and parents provide enough opportunity to children to grow in a peaceful environment.

1.7 Peace and School

Education serves as a vehicle for culture and values and creates an environment where socialisation can take place. School is the formal agency established by the society to shape the personality of future citizens according to its unique culture and traditions. It is both a community and a learning laboratory for participation in the wider communities at local, national and global levels. A lot of socialisation of children already takes place before they come to schools, and due to the availability of tremendous amount of information through various print and audio-visual media, children join schools bearing the imprint of a world, real or fictitious, far beyond the boundaries of the family and the immediate community. The entertainment, news and advertising media conveys messages, which compete with or contradict what they learn in school and affect their learning as well as their relationships with peers and elders. Besides, as identified by Delors, the problems of the social environment can no longer be left behind at school gates: poverty, hunger, violence and drugs enter classrooms with the children. Schools, therefore, have to play a vital role not only to identify these problems and cope with them as early as possible, but also to develop the ability among students to see the implication of their behaviours and channelise their energies in positive and constructive direction.

Let us now make an attempt to identify some behavioural symptoms, which indicate intolerance among students and which need to be handled by the teachers with utmost caution and care. The UNESCO has identified 15 symptoms of intolerance for both elementary and secondary level students, which can be used by the teachers as behavioural indicators of intolerance in their classes. These include: the language used by students i.e., do students call each other by names or use racial or ethnic slurs or other denigrating terms in describing or addressing any member of the class? Stereotyping; teasing; prejudice; scapegoating i.e., do students tend to blame mishaps, misconduct, disputes, loss in sports or other competitions on one or few particular classmates? Discrimination; ostracism i.e., do students go through periods in which one or a few children are not spoken to or not included in their activities? Harassment; discretion or defacement i.e., do students deliberately spill paint or damage the schoolwork of other student? Bullying; expulsion; exclusion; segregation; repression; and destruction etc.

Amongst these symptoms bullying is most commonly witnessed in schools and is a major challenge for the teacher as such students may grow up as violent and aggressive adults if their feelings are not properly channelised. Teaching for peace, therefore, calls for emphasising both the cognitive, and affective domain of personality and adopting strategies of

teaching according to the needs and requirement of the topic and the level of students. It can be developed only through clarification and inculcation of a host of related values, which should be practised by students in the school and outside schools. Teaching of peace, human rights and duties requires a coherent and integrated approach to ensure student's involvement in the process of learning.

An integrated model proposed by UNESCO (2001) is presented in the next page.

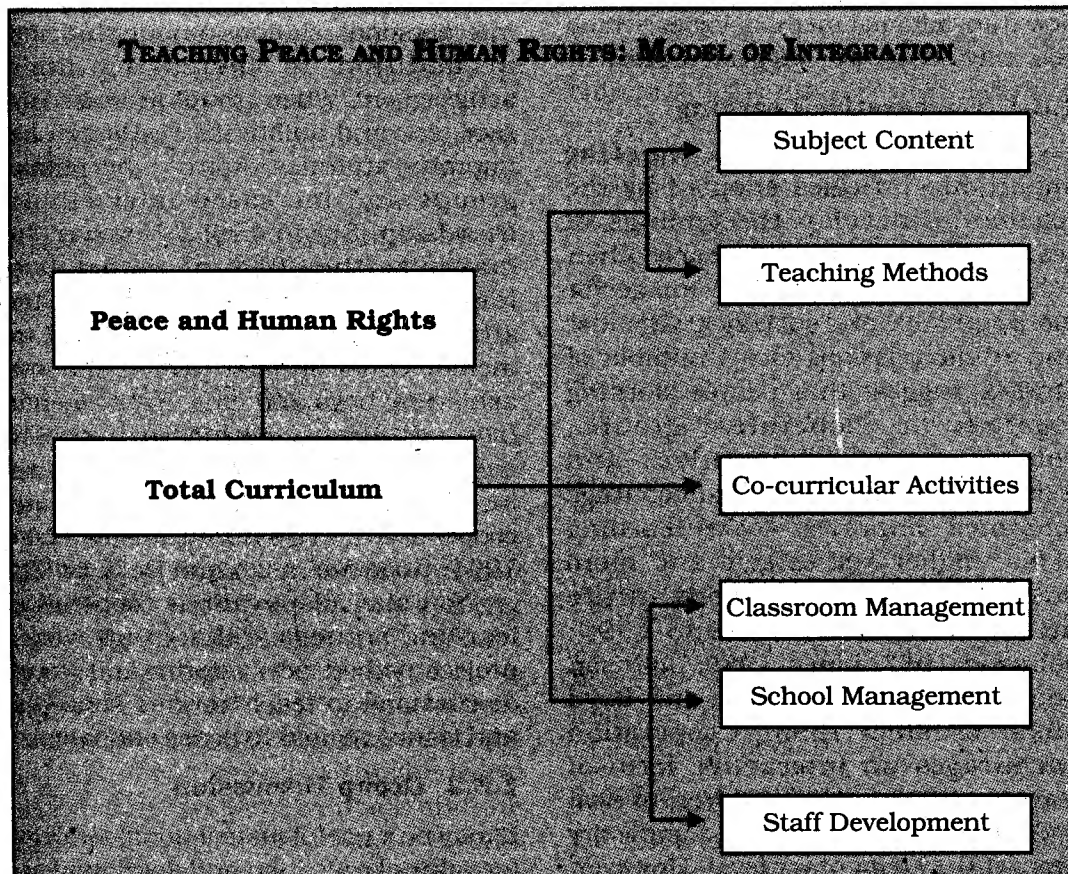
It is obvious from the model that the whole school atmosphere should reflect the concern for human dignity, and practice basic principles of peace and human rights education through its curricular and co-curricular activities.

An integrated curriculum framework and appropriate teaching strategy, access to key national and international documents and direct involvement of students in internalising and practising these values in realistic situations may help in developing the concept of peace in a more effective manner. It is, therefore, essential to develop participatory models of education in the classroom, schools and community. It is also essential for the students to develop an unbiased picture of different religions and their unanimity in moral emphasis. This can be developed only when students have the exposure to major religions being practiced in the country and around the world and are able to analyse it to draw similarities in various religions. An

opportunity for students to mingle and interact with people of different religions may help in broadening their outlook and developing the value of tolerance, which is one of the crucial components of peace education.

However, such broad outlook and understanding among students can be developed only when the teachers themselves have broader outlook and skills and efficiencies to analyse various religious practices without any bias or prejudice and then transmit them impartially to the students.

Indigenisation and contextualisation of learning may help in removing apprehensions and rebuilding confidence of various ethnic minority groups. The teacher should be well-equipped with the pedagogical skills to utilise contextual examples in his/her transactional strategies. He/she has the great responsibility of helping students to see clearly the repercussions of their various actions, which is hardly emphasised at present. Peace education, by its very nature, involves treatment of political and ideological questions.



Students should learn more about different socio-political systems, so that they are able to view all the systems without any prejudices. It is, therefore, essential to develop participatory models of education in the classroom, school and community. If students are to discharge their local, national and international civic responsibilities in their adult life effectively, they need to acquire relevant experiences through active participation in teaching-learning process.

1.8 Transactional Modalities

Few transactional methodologies, which you may adopt, are suggested below:

1.8.1 Cooperative Learning

Cooperative learning may be one of the important strategies adopted by the teacher to develop the feelings of responsibility, respect for each other, collaboration and positive image for more equitable and socially just gender and ethnic relations etc. A number of studies suggest that people working together in cooperative groups, compared to competitive and individualistic ones, tend to encourage tolerance, improved social learning skills, higher self-esteem and more positive expectation about future interactions (Kahn 1986,1990; Johnson 1987; Linen 1989; Johnson and Johnson 1990; Delton and Boyd 1992; Epstein 1993). Cooperation encourages an interactive form of learning that enables children to deal with much higher-levels of complexity even at the elementary level. However,

the teacher should bear in mind that the topic chosen for cooperative learning groups should be related to children's experience and should ensure participation of each and every child of the group. This may help children in discharging their social responsibility with more commitment and confidence. It also teaches them the value of cooperation, while providing opportunities to practice the skills of cooperation, which is the prerequisite of democracy and living together.

Cooperative learning, if used skilfully, can help in improving the interpersonal relations among students in addition to increasing their achievement. When groups are mixed by race, sex and ability the result can be improved attitudes towards other ethnic groups and increased inter-ethnic friendship (Slavin 1995). However, to maximise the effect of cooperative learning, students should be strategically and carefully grouped to include equal number of high and low achievers, boys and girls and students from different ethnic and social backgrounds. Learning tasks must also be structured so that they promote cooperation and communication (Cohen 1994; Good McCaslin and Reys 1992).

You may adopt various cooperative learning strategies like group work, project method, peer tutoring and group discussions to teach various concepts and issues related to peace education.

1.8.2 Group Discussion

It may be a useful instructional strategy for value clarification and development.

Such discussion uses teacher-student, and student-student communication as primary vehicle for learning. It is characterised by high level of involvement of the participants stimulating their thinking, challenging their attitudes and beliefs and developing interpersonal skills. It helps not only in developing critical thinking ability of the students but also in bringing about attitudinal change in them as it gives an opportunity to the students to examine their own beliefs objectively. By listening to the opinions of their classmates on specific issues, the students can evaluate the adequacy of their own beliefs while comparing them to those of their classmates. Researches on group discussion reveal that discussion can be an effective means for clarifying values and promoting moral growth (Gall 1987; Oser 1986). It is also a powerful tool for developing student's communication and social skills.

1.8.3 Project Work

Project work may be a useful cooperative learning strategy for both the young children of primary classes as well as the students at secondary level. Children may be divided in small groups of 5-6 students for such project work. For instance, collection of flags, coins or costumes of different cultures promote friendliness, sympathy and aesthetic values among children. At the higher level more concentrated and direct attempts may be made and the students may be encouraged to take projects on violation of human rights,

child labour, armed conflict between nations, effect of nuclear armament, destructive role of scientific knowledge, environmental pollution and violence against women and social inequalities etc. Working on such projects may help the students to reflect on various issues related to these topics and generate awareness among them.

1.8.4 Role Playing and Story Telling

Role playing and story telling are other transactional approaches, which may be adopted by the teacher to teach peace, tolerance, human rights and a host of related values to children. These methods may be quite useful for the children at the primary level as young children can learn lessons and remember them vividly if they associate themselves with much loved character in a well-told story. The culture and life of different societies may be very effectively communicated to children through role-play and story telling methods. Various historical events and their implications on peace and human rights may be enacted or narrated to the children through these methods. Stories of famous personalities who have fought against discrimination, contributions made by persons from all parts of the world to the common stock of human knowledge and experience, stories from various scriptures which have secular and moral values may help the children to imbibe these traits in their own personality.

1.8.5 Conflict Resolution

Conflict is associated with human society as an essential and inevitable

component. Most of us have undergone through a conflict situation in some form or other in our life at home or work places. We adopt our own unique strategy to resolve conflict. Conflict can be minor involving two or more persons or major involving two or more nations resulting in armed struggle and devastating wars. It may also be constructive or destructive. Children, therefore, should be taught to resolve their conflict through non-violent and cooperative means. A sustainable culture of peace can be developed only when members of society learn to resolve their differences amicably. Conflict starts the day a child enters the school. Aggressive behaviours can be witnessed among children of all ages and stages in the class, playground and school which needs to be monitored and channelised in a constructive direction because if left unchannelised they may lead to serious negative personality traits in the future. The teacher should, therefore, prepare children in techniques of resolving conflicts. As a teacher you should bear in mind that conflict resolution is a kind of problem solving and, therefore, a thorough analysis of conflicting situation and various approaches for its resolution is essential. The conflict resolution technique, therefore, involves analysis of background of conflict i.e., how and when it started, who were involved, what are the possible ways of resolving it and what is the most suitable method of conflict resolution and application of this method to resolve conflict constructively. Therefore, conflict

mapping is essential for conflict resolution, which has been discussed in detail in another module.

You may use various methods like problem solving, role-playing, games, and brain storming etc., giving practice to students at various levels of education on conflict resolution techniques. The Downtown Alternative School in Toronto, Canada implemented the *Children as Peacemaker* project to solve the problem of bullying in school. The project aims at developing conflict resolution and peace-making skills in primary school. Children in this project learn to articulate and listen to the differing point of views involved in a conflict situation and then attempt to mediate solutions with the help of peers who act as peacemakers.

At the primary level, *role play and simulation* may be adopted as techniques to develop tolerance, respect for human dignity and reconciliation among children. Small problems arising in the daily school life of the child like a conflict at the playground, bullying, differences among popular story characters may be taken as the topic of conflict and children may be given an opportunity to give their own solutions. Such exercises may help to develop the capacity among children to listen to others point of view, conceptualise and assess alternative courses of action and to exercise responsible decision-making. This may also help students to understand that solution to problems can be obtained through non-violent and reconciliatory methods

with each others satisfaction. At the secondary level, more abstract concepts like any current issue of newspaper or social problem may be taken utilising brainstorming and group discussion methods for such practices.

1.8.6 Rational Analytic Method

At the higher stages analytic methods prove very effective for clarification and attainment of concepts, development of attitudes, beliefs and convictions and inculcation of values related to the concept of peace. Traditionally, instruction through various means such as lecturing, story telling, singing, narration of biographies of great men, etc., and personal examples have been employed for inculcation of values. The use of traditional approaches may lead to the development of values, beliefs, convictions, etc., at the emotional level; on the other hand, rational analytic methods aim at developing values at the intellectual level. These methods involve principled argument, socratic dialogue, value analysis, value inquiry, moral reasoning, etc. These methods place premium on value, neutral judgement of students and help them to assess their values, reason out higher value judgements and form opinions about policy issue, which is essential for building a peaceful society.

1.8.7 Transpersonal Strategies

Peace has a spiritual aspect relating to inner peace, which is our ultimate goal of life. Therefore, in the Indian context, peace education also means deep self-analysis and intense spiritual practice.

This may be encouraged through transpersonal strategies such as meditation, visioning and introspective analysis etc. We have a rich heritage of *Yoga*, which has been recognised as a powerful technique to reduce conflict and tension, control aggressive behaviour and increase concentration. This method is effective for both the physical fitness of the body and peace of the soul. It may, therefore, be introduced in schools as a strategy to attain inner peace among students.

To conclude, you should keep the learner at the centre of teaching and adopt a holistic and confluent approach to teaching various core values related to peace education. You are expected to be vigilant and observant to raise specific issues and cases of observance as well as violation of human rights that are taking place in our day-to-day life such as crime against woman and weaker sections of the society, bullying in schools, child labour, ethnic violence in the country and around the world, nuclear weapons and their destructive effects, misuse of scientific knowledge and information technology etc. Examples from daily life, important news appearing in media and newspaper etc., may be discussed in the class according to the level of students to develop clear cut understanding and insight into various social issues which influence us and which have a bearing on peace and human rights. Such issues need not be taught separately but discussed with students in their subject classes such as language, science, social studies,

environmental science, civics, history and geography etc. Field visits, collection of work of famous personalities and displays, mock parliaments, voluntary activities such as *Shramdan*, campaign against environmental degradation, population explosion, child labour etc. may not

only help in generating awareness among the students but also develop a sense of realisation about their own roles and duties as the citizens of this country and may help them to develop as a more aware, productive and responsible adults in order to bring peace in the society.

Check Your Progress II

- Q1. Make a checklist of few behavioural symptoms, which promote and disturb peace in your classroom, record the behaviour of students for a fortnight and think of your own strategies to deal with them.
- Q2. Describe the role of various agencies on peace education in 150 words.
- Q3. Analyse the teacher education programme in your subject and explain how peace education may be integrated in it?

Sum up

In this unit we have discussed the concept of peace, its need and importance and role of teacher in promoting peace. The concept of peace includes:

1. Absence of war;
2. Peace of mind;
3. Society without structural violence;
4. Liberation from exploitation and injustice of any kind;
5. Ecological balance and conservation;
6. International understanding.

Peace is a state of equilibrium and guided by rational thinking free from personal bias. Compassion, harmony and tolerance are the guiding forces of peace. We have also reflected on the role of teachers and teacher-educators in promoting peace and emphasised that teachers are the real torchbearers of peace. However, the teachers can play constructive role in this process only if they themselves are well-prepared and free from racial intolerance and prejudice. Towards the end of the unit we have discussed the techniques, which may equip the teachers with the skills of promoting peace and tolerance inside the class.

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CHAPTER 2

HUMAN RIGHTS, FUNDAMENTAL RIGHTS AND DUTIES

2.1 Overview

It is being realised now that mere desire for peace will not bring the same in this planet and we should make concerted efforts to achieve it. The ultimate goal of education in all societies is the creation of a culture of peace based on adherence to respect for individual irrespective of his caste, creed, gender or religion. Societies and governments have been trying to accomplish it through more pervasive formal institutions i.e., the schools. However, conscious efforts to attack on various issues related to human rights are of recent origin. Human rights today has evolved into a dynamic concept and has started finding expression in all important debates and discussions related to the equality of individuals as human beings and peace in the world. Human progress and prosperity is linked to the degree of reverence to human rights in different communities. In the global context, human rights has now acquired a new concern and poignancy and calls for a definite drive for social awareness and recognition.

2.2 Objectives

After reading this module you will be able to:

- ♦ Define the concept of human rights, fundamental rights and fundamental duties;
- ♦ Explain the need and importance of human rights education;
- ♦ Analyse the role of human rights, fundamental rights and duties in the context of peace education;
- ♦ Explain the role of teacher in this context;
- ♦ Suggest activities for human rights, fundamental rights and duties, which help in promoting peace.

2.3 Human Rights: Concept and Evolution

In the simplest term, human rights may be defined as those rights which are inherent in our nature and without which we cannot live as human being. These are the rights, which every human being is entitled to enjoy and to have protected by virtue of being born as a human being. Therefore, whatever adds to the dignified and free existence of

human being may be regarded as Human Rights. Susan Moller Okin, a noted educationist working in the area of human rights, defines human rights as a claim to something (whether a freedom, a good or a benefit) of crucial importance for human life. According to her, "There are at least three kinds of important human needs - to basic physical goods, to physical security and to be treated with respect". Maline also defines human rights as implying a duty to act with respect for persons. He argues that Human rights are simply what every human being owes to every other human being and as such respect universal moral obligation. Therefore, human rights may be viewed as respect for every human being and implies right to life, to freedom from arbitrary coercion and to be respected. It is an assertion that rights exist in each of us because we are human and belong to the human race. These are fundamental and inalienable rights, which are essential for life as a human being. Human rights and fundamental freedom allows us to develop and use human qualities, intelligence, talents and conscience so as to satisfy our spiritual and other needs. Human rights, therefore, are the principles on the basis of which individuals can act and states legislate and pass judgement. In its broader perspective, human rights focus on promoting a world order where the full potential of each and every individual can be realised by learning to live together in peace and harmony.

Concern for human rights is as ancient as contours of human culture.

All societies and cultures have in the past developed some conception of rights and principles that should be respected and some of these rights and principles have been considered universal in nature. The struggle for recognition of some basic rights of individuals against political, social, economic and cultural oppression, injustice and inequalities has been an integral part of the history of all human societies. The recognition that every individual is entitled to enjoy certain basic rights merely by worth of being born in human species has evolved through this struggle. In ancient scriptures, there have been references on the basic human rights, though they were not referred by that name. In this context, the Indian values regarding human rights perhaps have the oldest pedigree. India has a tradition of respect for human rights, which finds a mention in ancient scriptures and epics. The 'Rig Veda', which is regarded as the oldest document declares that all human beings are equal and they are all brothers and sisters. The Atharva Veda advocates equal rights of all human beings over natural resources like food and water. Likewise, right to happiness - Let all people be happy (सर्वे जनाः सुखिनो भवन्तु), right to education, special rights to women, right to practice any religion, right to social security and right to get fair treatment and protection etc., have been accepted and emphasised in various Vedic and post Vedic ancient Indian literature. In fact, ancient Indian literatures emphasised on a duty-based society where the right given to an individual is the right to perform his

duty. The important principle underlying the concept of human rights is that one person's right is another person's duty.

Modern historians credit the origin of the concept to Magna Carta (A.D. 1521). Magna Carta was a petition urging the king to concede certain rights to particular sections of the people. However, its contents had neither the universality of application nor direct relevance to common man's basic freedom.

The amber that kindled the fire of democracy and gradually of human rights was the French Revolution (1789) when for the first time in the history of world the need for individual's rights to liberty, equality and fraternity was propagated against monarchy. Consequently, French Declaration of Rights of Man and Citizen was adopted in 1789, which is the foundation stone for movements of human rights, which was later reinforced by the American Declaration of Independence.

The contemporary conception of human rights, its universal nature and universal recognition, while based on the rich heritage of the past, should be seen in the specific context of twentieth century. Twentieth century witnessed two World Wars threatening the very existence of human being. The massive destruction during the Second World War and the horrifying atrocities of Nazi Germany forced many states to realise the need for establishing a common international forum based on the principle of sovereign equality of all

peace loving states for the maintenance of international peace and security. Consequently, the United Nations Organisation was born on 26th June 1945, which pledged to promote universal respect and observance of human rights and fundamental freedom for all without distinction of race, sex, language or religion.

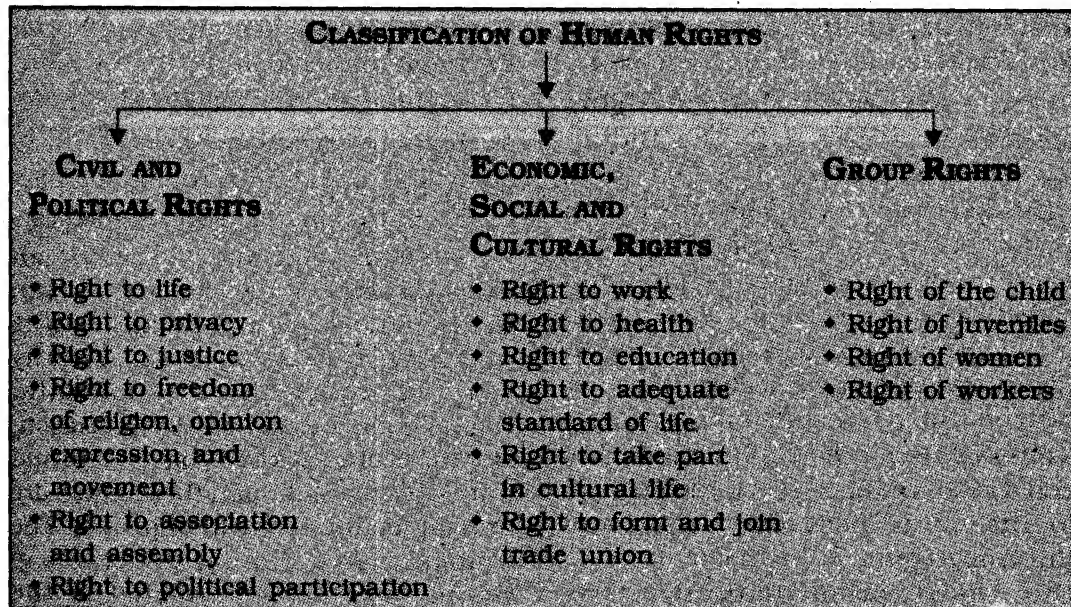
The United Nations Organisation adopted Universal Declaration of Human Rights on 10th December 1948 containing 30 Articles on political, economic, social and cultural rights of human being which is considered by many experts not only as the starting point for the creation of human rights law but also human rights education. These rights are classified into three broad categories, as given in the next page.

The Universal Declaration of Human Rights (UDHR, 1948) forms a part of International Bill of Human Rights, which came out with many documents from time-to-time other than UDHR in 1948, important among these are

1. The International Covenant on Civil and Political Rights (1996).
2. The International Covenant on Economic, Social and Cultural Rights (1996).
3. The Optional Protocol (1966) providing for the right of an individual to petition an international agency.

These are based on the premise that:

- a) All human beings, without distinction, have been brought within the scope of human rights instruments.



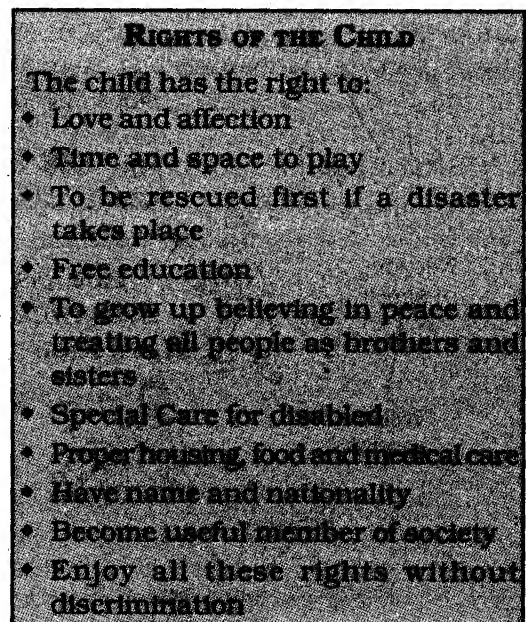
b) Equality of application without distinction of race, sex, language or religion.

c) Emphasis is on international cooperation for implementation.

Therefore, basic to human rights, fundamental rights and duties is the concept of non-discrimination and equality of treatment, which contributes in building a peaceful culture in society. These are interrelated issues, hence a comprehensive approach to teaching peace is to teach human rights, fundamental rights and duties etc.

To sum up, human rights are universal values based on dignity, freedom, equality and justice without any distinction of caste, creed, colour, sex, religion or country. These are guiding principles to regulate the lives of people in such a way that permanent peace may be created on earth. However, though universal, these are

specific also as they characterise certain activities as inhuman such as racial or gender discrimination, slavery or deprivation of freedom etc.



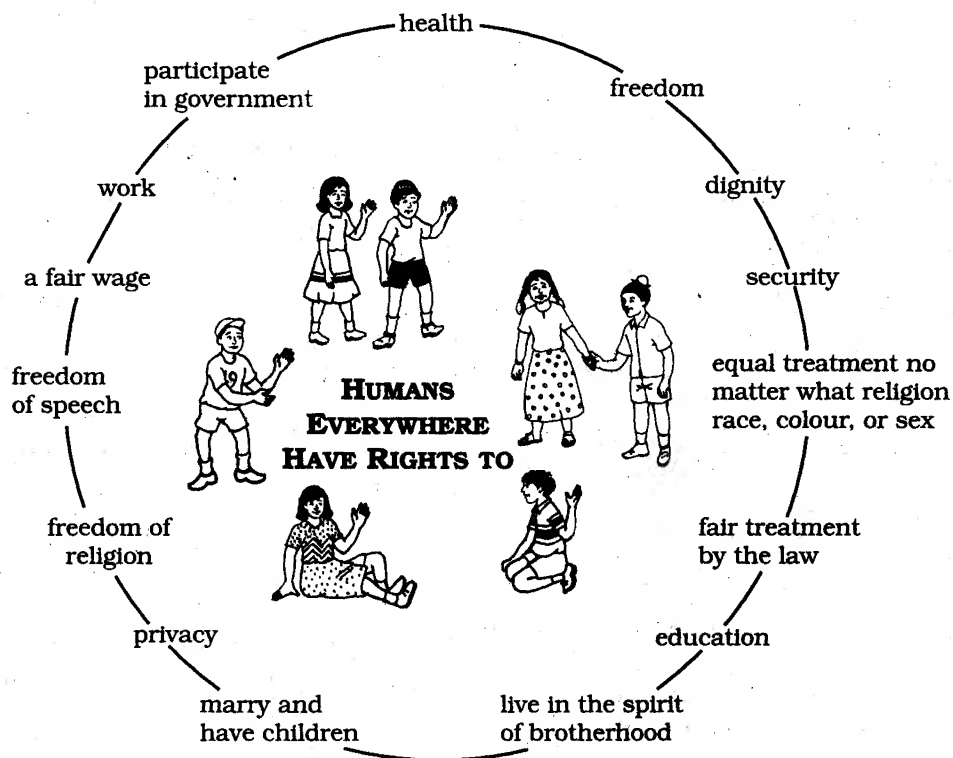
2.4 Indian Constitution and Human Rights

If you compare the human rights mentioned above with the Indian Constitution you will find that these rights have been included in the Indian Constitution in Part III and Part IV in the form of Fundamental Rights and Directive Principles of the State Policy. In fact the Preamble, Fundamental Rights and Directive Principles together reflect the basic principles of the Universal Declaration of Human Rights and the Covenants on Civil and Political Rights, and Economic, Social and Cultural Rights.

Our Constitution guarantees six Fundamental Rights which are as follows:

1. Right to Equality
2. Right to Freedom
3. Right against Exploitation
4. Right to Freedom of Religion
5. Cultural and Educational Rights
6. Right to Constitutional Remedies

A close scrutiny of the Indian Constitution reveals that the human rights under civil and political rights category have been substantially covered under the Fundamental Rights enshrined in our Constitution. But the economic rights have yet to find a suitable place though these rights are crucial for the survival of people. The human rights coming under group rights have been protected in the country through various legislation on



children, women, and worker etc. Reaffirming its faith on protection of human rights a National Human Rights Commission (NHRC) was set up

in the country through an Act of Parliament known as the Protection of Human Rights Act 1993. The Commission is vested with all the

A COMPARISON OF SOME OF THE ARTICLES OF UDHR WITH ARTICLES OF INDIAN CONSTITUTION

Many articles of UDHR have been adopted by the Indian Constitution, some of these are described below:

- Article 1 of UDHR: All human beings are born free and equal in dignity and rights and Article 7 maintains that all are equal before law. These declarations are reflected in Article 14 of the Indian Constitution as equality before law within the territory of India.
- Article 2 of UDHR: No discrimination on the grounds of race, colour, sex, language, religion or birth has been fully accepted under Article 15 of Indian Constitution.
- Article 21 of Indian Constitution provides personal liberty to its citizens as mentioned under Article 3 i.e., everyone has the right to life, liberty and security of person, of UDHR.
- The Article 23 of Indian Constitution i.e., prohibition of traffic in human beings and forced labour echoes Article 4 (No one shall be held in slavery or servitude) of UDHR.
- According to the Article 22 of Indian Constitution, arbitrary arrest and detention of a person is prohibited which reflects Article 9 of the UDHR stating no one shall be subjected to arbitrary arrest, detention or exile.
- Freedom of Religion (Article 25 of Indian Constitution) and no provision for religious instruction in any educational institutions wholly maintained out of state funds (Article 28) reflect Article 14 (Right to Religion) of the UDHR.
- Likewise the Articles of UDHR relating to freedom of thought and conscience (Article 18); Freedom of information and expression (Article 19); and peaceful assembly and association (Article 20) are reflected under Article 25(1) i.e., freedom of conscience and right to freely profess, practise and propagate religion, Article 19(a) i.e., right to speech and expression and Article 19(b) i.e., right to assemble peacefully of Indian Constitution respectively.
- The Article 23(i) i.e., right to work, Article 23(ii) i.e., right to equal pay; Article 26 i.e., right to education, of UDHR finds place in Indian Constitution under Article 41, Article 39(a) and Article 45.
- The social security provided under Article 22 of UDHR is ensured under Article 38(a) of the Directive Principles of State Policy in the Indian Constitution.

powers of a civil court and the whole country comes under its jurisdiction. Besides, many states like West Bengal, Himachal Pradesh and Madhya Pradesh etc., have their State Human Rights Commissions and Uttar Pradesh, Delhi and Jammu and Kashmir etc. have Human Rights Cell. These commissions and cells handle cases of violation of human rights.

These violations include:

- ♦ Child Labour
- ♦ Bonded Labour, sale of children
- ♦ Rape of women in police custody
- ♦ Torture and death of suspected culprits in police custody
- ♦ Arbitrary arrest and unacknowledged detention
- ♦ Trial delays
- ♦ Extra-judicial execution of suspected militants by security forces
- ♦ Killing of suspected militants in false encounters
- ♦ Female infanticide
- ♦ Extortion, ethnic killings, political killings
- ♦ Kidnapping for ransom etc.

There are numerous cases of violation of human rights all over the world threatening the peace and tranquillity. Military governments deny the basic right to people to elect their own government. Many socio-economic rights are still not available to the citizens of various countries including ours. Fundamentalism and religious intolerance and other forms of violence

are on the rise in spite of all the efforts, which is the cause of severe concern for countries around the world and call for more sustained efforts by individuals, groups, societies and governments to promote peace by ensuring human rights to all its citizens.

2.5 Human Rights Education

Education is one of the major sources for the modelling and shaping of the conscience and values of the future generation, and schools are more pervasive institutions formally established by government to accomplish this task. The Universal Declaration of Human Rights rightly stated, "Education shall be directed to the full development of the human personality and to strengthen the respect for human rights and fundamental freedom". The United Nations in its resolution of December 1994 has even declared the decade 1990-2000 as the UN Decade of Human Rights Education. Education for human rights has been defined as 'training, dissemination and information efforts aimed at building of a universal culture of human rights through the imparting of knowledge and skills and the moulding of attitudes...' Therefore, it has to cater to both cognitive and affective domain to be effective. The International Congress on the Teaching of Human Rights (1978) organised by UNESCO in Vienna stressed that human rights education and teaching must aim at fostering an attitude of tolerance, respect and



RIGHTS OF THE CHILD On 20 November 1959, every country in the United Nations agreed that children should have certain rights. They drew up a list of these rights. Although we have a list of rights, many millions of children do not enjoy those rights.

FUNDAMENTAL DUTIES OF CITIZEN

Article 51 A Fundamental Duties

It shall be the duty of every citizen of India:

- a) to abide by the Constitution and respect its ideals and institution, the National Flag and the National Anthem;
- b) to cherish and follow the noble ideals which inspired our national struggle for freedom;
- c) to uphold and protect the sovereignty, unity and integrity of India;
- d) to defend the country and render national service when called upon to do so;
- e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;
- f) to value and preserve the rich heritage of our composite culture;
- g) to protect and improve the natural environment including forests, lakes, rivers, wild life and to have compassion for living creatures;
- h) to develop the scientific temper, humanism and the spirit of inquiry and reform;
- i) to safeguard public property and to abjure violence;
- j) to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavor and achievement.

solidarity, providing knowledge about human rights and developing the individual's awareness of the ways and means by which human rights can be translated into a social and political reality. Going a step further, the International Congress on Human Rights Teaching, Information and Documentation (1987) visualised a complete system of human rights teaching and education for all population groups and for all levels of education.

Later on the Vienna Conference on Human Rights (1993) reiterated the urgency of human rights education, which later culminated in the World Plan of Action on Education for Human Rights and Democracy (Montreal,

1993). The POA emphasises on designing cost effective and sustainable educational programmes to make human rights education more effective and comprehensive throughout the world. The POA recommends:

- ♦ Teaching human rights and democracy in curricula at all levels of the school system.
- ♦ Education for human rights and democracy in a non-formal setting.
- ♦ Education for human rights and democracy in specific contexts and difficult situations.

Recognising the interdependence of human rights education, mutual understanding, tolerance and peace, the World Conference recommended an integrated approach underlining that

'human rights education should include peace, democracy, development and social justice, as set forth in international and regional human rights instruments...'

The human rights education has five dimensions, which are:

1. The strengthening of respect for human personality and the sense of its dignity;
2. Full development of the human personality and the sense of its dignity;
3. The promotion of understanding, tolerance, gender equality and friendship among all nations, indigenous people, racial, national, ethnic, religious and linguistic groups.
4. The enabling of all persons to participate effectively in a free society; and
5. The furtherance of the activities of the United Nations for the maintenance of peace.

Human rights education, therefore, should not be understood merely as instruction about human rights but as education in human rights and for human rights. It is a comprehensive concept encompassing a host of core and related values, which promote a culture of peace, tolerance and sustainable development. These values include equality, equity, social justice, liberty, democracy, truth and honesty, respect for human dignity, integrity, accountability, appreciation of diversity, freedom and responsibility and cooperation etc. School curriculum should help in developing these values

among students in order to have a peaceful and tolerant world order. Therefore, a comprehensive system of education need to be planned to develop a culture of human rights, which may bring peace on earth. An integrated approach to teaching of the values promoting human rights with subjects already being taught in the schools has to be adopted. It is also essential to integrate human rights education with curricula at all levels of education starting right from the pre-school level to the higher levels. At the pre-school and lower primary level teaching of human rights should aim at fostering feelings of confidence and social tolerance, which are the foundations for the whole culture of human rights, while at the higher levels the focus should be on building of trust. At this level students are mature enough to appreciate the significance of various rights and duties.

It is obvious that human rights, fundamental rights and duties cannot be taught like any other school subjects as it does not work only at an intellectual level, instead it includes a number of suitable skills, attitudes and interests besides knowledge and understanding. Therefore, as indicated earlier these concepts should be integrated in all subject areas and shall not be merely identified with the courses of history, geography, civics or social studies etc. The curricular and co-curricular activities should be organised in schools in such a manner so that real life experience in democratic living can be provided to the

child. The whole school atmosphere should reflect respect for human rights and there should not be any discrepancy in the functioning of the school and the principles they cherish. This calls upon teachers in adopting strategies conducive to promoting core values cherished in human rights education.

2.6 Methodology

Teaching of human rights, fundamental rights and duties to promote peace and international understanding requires a coherent and integrated approach to ensure learners involvement. This calls for an integrated curriculum framework, appropriate teaching strategies, a variety of approaches, techniques and resources, access to key international documents and direct involvement of students in internalising and practicing these concepts in realistic situations. There are three major contexts for fostering or developing peace and international understanding through human rights education.

Direct Context: The direct context involves teaching of specific topics or subjects that focus on some aspects of human rights, fundamental rights and duties. For example, you may teach various fundamental rights and their concurrence with Articles of UN Declaration of Human Rights directly. This approach may be useful for mature students at secondary, higher secondary and teacher training level.

Indirect Context: The indirect context involves use of all the subjects in the

school as vehicles for promoting human rights, peace and international understanding. The focus here is on the integration of human rights, fundamental rights and duties etc., across the curriculum. Our Indian curriculum has adopted this approach, and various issues related to human rights and international understanding have been integrated with the subjects like Language, Social Studies, Geography, Economics and Science etc.

Implicit Context: The implicit context involves the creation of socio-cultural climate in the school and teacher training institutions for development of a culture of respect for human rights, peace and international understanding. It is the hidden agenda for developing a culture of peace reflected through the respect for each other's rights and duties in day-to-day activities of each and every participant of school organisation. The climate of school life and the dynamics of human relations are potent factors which influence students learning about the way of life and values which direct their interpersonal relations, possibly even greater factors than what the school explicitly teaches about democratic human relations. Learning experiences in schools make or mar the foundations of building democratic human relations.

Let us now discuss on how to teach human rights at different levels of education. As indicated earlier, human rights is a holistic concept which needs to be integrated with the entire spectrum of school activities -

curricular and co-curricular and start right from the pre-school level to be effective. However, the methodology of teaching human rights for promoting a culture of peace will vary from stage-to-stage and subject-to-subject. It should also be kept in mind that the home is the first and the most enduring nursery, which lays the foundations of a tolerant and law-abiding citizen. The foundation laid in the family is consolidated in the school. The democratic experience should be deepened, enriched and expanded to the wider circles in the school through suitable teaching strategies.

At the elementary level, students are generally learning to express themselves to communicate and to care and share. At this stage, story telling method and stories may be invaluable to teach moral values as young children remember them vividly if they are associated with a much loved character in a well-told story. You may also adopt simulated role play, problem solving and cooperative learning methods which help in not only enriching the knowledge base of the students but also kindle their imagination, develop critical thinking and encourage the feelings of cooperation, social tolerance and sharing among students.

Since the approach to teaching human rights involves an indirect context also, various co-curricular

activities may be consciously planned by the teacher to encourage student's participation. At the primary levels, children may be involved in dramatics, community singing, making collage and participating in exhibitions and displays etc., which may develop creative and aesthetic feeling among students and encourage them in working in groups.

At higher stages students may be involved in organising school clubs, mock parliament, debates on current issues, dramatics and literary activities, collection of current issues from newspapers and its display on the school notice board or sharing their views with others in the morning assembly, celebration of Human Rights Day, Women's Day, Population Day, Anti-Apartheid Day, Literacy Day and World Health Day etc. Observance of such important days generates not only awareness but also teaches one's responsibility and duty to the cause of human rights.

2.7 Role of Teachers

At the elementary level, depending on the stage of the students you may ask them to collect and compile information about the life style, customs, religions, languages spoken by various ethnic groups of India and later on of neighbouring countries. Stories of the

Check Your Progress I

Q1. Define Human Rights.

Q2. Describe any two dimensions of Human Rights.

bravery of various national and international heroes may be told and enacted to develop the ideals of equality, truth, justice, tolerance and respect for others. The seeds of gender equality and dignity of labour may be sowed at primary level by making children aware of the problems of child labour, helping them to be sympathetic towards their domestic servants and elders and treat their female siblings with love and dignity. Through language teaching, the teacher may help to lay the foundation for an appreciation of various humanistic values underlying folk tales, legends, poems, essays and dramas. Children at this stage should be exposed to diverse reading materials carrying suitable knowledge, attitudes and values. You as a teacher should make judicious use of all the opportunities while teaching different subjects under curriculum of elementary stage to develop the values of democratic living based on cooperation and mutual respect and be aware of his/her own duties towards others while practicing his/her rights. These issues and methods, therefore, need to be highlighted and discussed during the teacher education programmes at the pre-service and in-service levels.

Various issues related to human rights, which have a bearing on peace education, have been integrated in existing school curriculum in the subjects like language and literature, social sciences, science and mathematics and arts and music etc. Therefore, teaching for human rights,

fundamental rights and duties does not involve any simultaneous change in the curriculum rather a conscious effort is needed to relate what is normally taught in the regular class to ideas and problems of human rights whenever the opportunity occurs. As a teacher you should make an effort to integrate abstract principles of rights and duties with real life situations and through the practice of rights and duties. Each subject across the entire school curriculum has some bearing on human rights and peace. What is, therefore, needed is the conscious efforts of the teacher to make students aware of it and encourage them to practice it in their day-to-day behaviour.

At the secondary and higher secondary levels students are mature enough to understand and appreciate more complex issues related to human rights such as the significance of struggle for civic and political rights and for economic, social, cultural and educational rights. Therefore, various issues related to these rights like discrimination, ethnic and racial conflict, violation of human rights, nuclear disarmament, violence, terrorism, religious fundamentalism and environmental degradation etc., may be presented more systematically using the brain storming, problem solving, project method, focus group discussion and debates etc., which encourages reflective thinking among students. Students should be helped to reflect on the values underlying various concepts and internalise critical issues

and their implications for world peace. The secondary stage offers a much wider and varied range of opportunities for teaching about human rights using resources like libraries, museums, audio-visual and other print media, educational excursions to places of historical and national importance and voluntary works with community etc.

To summarise the aforementioned discussion, teaching of human rights and duties to promote peace calls for a much broader role of a teacher than the traditional role. It cuts across the subject boundaries and also the limits of four walls of the class to the entire spectrum of the campus life and even beyond. It should permeate into the entire school life so as to have an enduring effect on student's personality. Teachers, therefore, should be well equipped with knowledge and skills to transmit human values among students while teaching various subjects in their day-

to-day classroom transaction, as well as make conscious efforts to promote respect for human beings as a whole without prejudice or bias of any kind. This necessitates readjustment of teacher education programmes, both at pre-service and in-service level to equip teachers with such knowledge and pedagogical skills. Teachers and teacher educators should themselves be well aware of the various articles of UDHR, rights of child and fundamental right and duties cherished in our Constitution. The pre-service and in-service programmes should strengthen the cultural identity of teachers, teacher trainees and teacher educators and develop cross-cultural understanding and tolerance among them to enable them to facilitate the development of cultural identity, cross-cultural understanding, tolerance and respect for human dignity among the students they teach.

Check Your Progress II

Q1. Develop a lesson plan in your subject incorporating human rights.

TO SUM UP

In this module we have discussed the evolution of the concept of human rights and the significance of human rights education in the context of promoting a peaceful world order. The evolution of the concept of human rights reflects the concern of conscious world society against the repression and discrimination against the weak by the strong, be it an individual, society or nation. It also reflects the firm conviction of every sane society to respect human being as human being without any prejudice for caste, creed, religion or ethnic identity. We have also discussed in detail various Constitutional

Provision in India which protect the dignity of human being in the form of Fundamental Rights and Directive Principles of the State Policy. Going a step further, the Indian Constitution also talks about the Fundamental Duties of its citizens to strike a balance between rights and duties and ensure peace.

We have discussed about the need for integrating various issues and values related to human rights in the school curriculum right from the pre-school level upto the entire spectrum of school life. The aim of teaching human rights education may vary from one stage to another stage of school education and so will be the methodology of teaching human rights education. However, it has to be integrated in both curricular and co-curricular areas. Even the hidden curriculum of education should be to promote a culture of respect for human dignity and human values through the entire school environment. The role of teacher and need for readjustment of pre-service and in-service teacher education programmes has also been discussed in this module.

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CHAPTER 3

CONTENT AND PEDAGOGY FOR PEACE EDUCATION

3.1 Overview

This module describes the content and pedagogy for peace education. The module treats peace as a macro-concept and relates to peace education as a micro-concept. UNESCO's new thrust on 'learning to live together' has implications for pedagogy for peace education. These methodologies emanate from religious philosophies. Aims of peace education and the underlying assumptions are also described in this module. A research study conducted on school children, and problems of war and peace are also dealt with in this module.

Major thrust of this module is on the pedagogical aspects of peace education which the teachers and teacher educators ought to learn and adopt. These pedagogies are described in the form of instructional strategies with particular emphasis on indigenous approaches like the value of Yoga in reducing tensions and promoting peace in the individual, both within and the external self. In this context, methods of imparting value education are also briefly referred to.

The teachers are made aware of the participatory methodologies such as story telling, group discussion, project work, role-playing, conflict resolution, and brain storming, rational and analytical methods. These methods are used to teach various components of peace, international understanding, human rights and responsibilities of the individual.

3.2 Objectives

Upon reading of this module you will be able to:

- ♦ Relate macro concept of peace education with micro concept;
- ♦ Identify the content and themes of peace education, which can be taught in the classroom through curricular and co-curricular approaches;
- ♦ Describe that values, as part of peace education can be inculcated through direct and indirect approaches but mostly through living examples;
- ♦ Discuss various approaches in promoting the concepts of value education and human rights;

- ♦ Become aware of the recently developed methods of peace education;
- ♦ Become acquainted with the various audio-visual materials, which can be used to promote peace and concern for the fellow human beings.

3.3 Nature and Concept of Peace Education

Lennart Vriens (1989) says that it is possible to discriminate/identify the following five different categories of peace education from among the many descriptions:

- ♦ Peace education is the education for peaceful people who will make peace on earth. Education is a powerful means for bringing about peace.
- ♦ Peace education is a type of education, which introduces pupils into political backgrounds of war and identifies factors that interfere with peace.
- ♦ Peace education is particularly effective education and has therapeutic dimension as well. People get relief from the troubles, which bother them. The preamble of UNESCO's Constitution is based upon psychological aspect of peace, which states: "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed."
- ♦ Peace education has strong relations with religious education. Before referring to a particular religion, we must stress that major

religious philosophies of the world lay stress on individual or personal peace. (In the USA there have been numerous incidents of violence in schools resulting in injuries or deaths of students and their teachers. Soon after an incident is reported; the religious leaders come forward to give solace to the affected persons through counselling).

- ♦ There is only indirect relationship between education and peace. Education is one of the other factors (e.g., politics, science, energy, environment) of peace. So education has to act along with other agencies of peace. For example, in the socialist perspective, as a political ideology, equal distribution of wealth and private property is stressed to avoid social tension and unrest. Wealth is considered as root cause of all the social evils and violence. Peace education tries to relate itself with attitudes and value formation. It includes qualities like emancipation, solidarity, democratic attitudes and one's ability to defend oneself against manipulation and prejudice. These qualities can be developed through peace education.

Obach (1987) has identified three assumptions, which form the bases of peace education.

The first assumption is that education is a process that occurs not only in human communities but also within the whole earth community. Life on earth includes even higher life

forms consisting of species of animal kingdom. These forms of life move in groups (e.g., packs of wolves, prides of lions, community of monkeys and chimpanzees etc.). Traditions and hierarchy developed in their community are passed by one generation to the next. Education being imparted to human beings proves instrumental in providing information and skills, which the communities are expected to acquire. The real concern of education should be how to cope with survival skills and also to enhance community's conservation of traditions and development.

The second assumption is that peace is a kind of constellation of needs, desires, wishes and values, which are imprinted in human consciousness, both individually and collectively. The implication of this assumption is that human species learned to fight war because it proved an effective way of fulfilling the needs of the group/tribe. Because this strategy worked for quite some time, one generation passed on the tradition of war to the other but now the situation has changed due to the mass media exposing the dangers of war.

The third assumption deals with the human beings whose growth and development is consistent with the evolutionary process of our planet. There is a kind of inter-communication taking place between the living and non-living components of the planet earth. Due to communication, power of the individual and community life on earth is enhanced, upgraded and

growth sustained. That is why the educationalists now emphasise the role of sustainable development in education sub-sector as well.

3.4 Aims of Peace Education

Persual of literature reveals that there are numerous aims of peace education and it is not possible to achieve all of them through one single curricular approach. The achievable aims are identified below from the pioneering work of Vriens who conducted a research study in Netherlands in 1988.

- ♦ The school should encourage solidarity and involvement with other groups and individuals.
- ♦ The school should teach children to deal with conflicts in a just and peaceful way.
- ♦ The school should make children aware of the prejudices and also teach them to combat these prejudices through educational means.
- ♦ The school should eliminate injustice, distrust, fear and feelings of hostility.
- ♦ The school should teach children to work and play together and other group activities.
- ♦ The school should encourage among children an attitude, which is opposed to violence and acts of war.
- ♦ The school should teach the children to deal with aggression in a responsible way.
- ♦ The school should acquaint children with democratic "rules of

games" and then guide them to think independently and be more mature.

- ♦ The school should introduce to the children the major global problems and let them know that things can be changed for the better by assigning responsibility to the children.

The above listed aims of peace education can be realised through school curriculum and also co-curricular activities. For example, the objective of 'encouraging solidarity and involvement' can be realised when the children learn to collect, assimilate and assess information. The school subjects, which cover this particular aim of peace education, include world orientation, geography, history, general religious and humanistic guidance and arts.

3.5 Knowledge Areas and Themes of Peace Education

If we analyse the existing political, social and economic conditions prevailing in the world, we would be able to identify the knowledge areas and themes of peace education. In the educational context, it is observed that the themes of peace education can also be treated as the themes of global or environmental education. Global Studies Curriculum has been developed and lessons on the contents have been written by Feeney, Kovalesky and Barry (1998). The five subjects of global studies include geographical setting, global history, global society, global economics, and global politics.

The contents which form the bases of Global Studies include: Africa, India (South Asia), S.E. Asia, China, Japan, Latin America, Middle East, Western and Eastern Europe.

Examples of global or environmental education themes as identified by Vriens (1989) include the following:

Armament:

- ♦ arms race
- ♦ military balance
- ♦ committed/ uncommitted countries
- ♦ disarmament
- ♦ pacifism
- ♦ arms trade
- ♦ non-proliferation of arms

Political System:

- ♦ democracy/dictatorship
- ♦ freedom/lack of freedom
- ♦ capitalism
- ♦ socialism
- ♦ ideology
- ♦ power
- ♦ international cooperation
- ♦ positions of minorities
- ♦ globalisation*
- ♦ terrorism* and violence eroding human values of mankind
- ♦ discrimination, oppression, conflicts
- ♦ exploitation at all levels in different forms

Development problems:

- ♦ poverty
- ♦ under-development/exploitation
- ♦ international solidarity
- ♦ development cooperation
- ♦ (neo)colonialism

- ♦ third world
- ♦ liberation movements
- ♦ development versus conservation*
- ♦ liberalisation of economy*

** issues that have emerged recently*

In treating these themes, peace education deals with the conflicting side of the above topics and pays attention to the question as to how these problems can be solved with as little violence as possible.

To quote Vriens: "That is why rather controversial themes often come up for discussion like the Israeli-Palestinian question, UN-CTAD conferences, acid rain, agriculture in rich countries, poverty in the poor ones, the position of women in the society and family life etc. The point is to give people insight into open and latent conflicts, which involve open or structural violence. Of course in doing so we must not lose sight of reality; conflicts are not always solved without violence but the aim of peace education remains to teach people as much as possible to search for non-violent or less violent solutions to problems; peace education propagates this as its expressed ideal" (p. 53).

3.5.1 Researches on Children's Conception of War and Peace

Research on war and peace is based on the assumption that there are basic differences between the world of children and those of adults. The children experience war and peace problems in their own way. They do not necessarily refer to the same thing when

they use the notions of peace and war as in the adult sense. A study on this topic was conducted by Vriens (1988) on 402 children in the age group of 6 and 12 years. Of these 50 children took part in a pilot investigation. However, 206 children were part of the main study and another sub-sample of 130 children participated in three counter studies. The main question asked from children consisted of: "What does war and peace mean to you?" The information collected on the possible parameters of this question consisted of the following components of the study:

- i. Compositions on the future: What would the world look like after 25 years?
- ii. Drawing pictures of war and peace as the children perceived the subject.
- iii. Open discussions on war and peace with groups of 5 to 7 children.
- iv. Discussion with the teachers on the teaching materials collected.

The results of the above study were as follows:

The first set of main conclusions pertains to the consecutive stages, which relate to both boys and girls between the age group of 6 and 12 years. They indicated their position on war and peace. The children between 6-7 age group found it difficult to understand the notions of war and peace. There was, however, a tendency to link **peace to harmony and war to threat**. But this feeling was expressed in a rather general way, by drawing raindrops falling from a big

black cloud. War was perceived by children something like a quarrel and peace is like becoming friends again. Generally speaking, and surprisingly too, boys had a positive attitude towards war from the age of 7 or 8 onwards, whereas girls were outspoken against war and were in favour of peace. Both groups of children conceived war in a conventional way. Peace is interpreted both as positive and negative phenomenon. From the age of about 11 years, another significant change in perception takes place with regard to the danger of nuclear weapons and war. This caused boys to reconsider their positive attitude towards war and strengthened girls in their criticism of war. They described both war and peace in terms of pursuit of power, international relations and disarmament. According to children, peace becomes hard to achieve due to unwillingness of superpower to do away with nuclear weapons. The situation has, however, changed for the better after this study of children's conceptions of war and peace was completed.

The second conclusion was that boys assess war positively and it is perceived as an extremely interesting and exciting thing, mostly because of the thrill involved in it. On the other

hand, girls are not only ignorant of a number of exciting details of war, but also they are not much concerned with the consequence of war.

A third conclusion is based on counter studies, which show that child's experiences, and opinions about war and peace are influenced greatly by the culture and political climate of the country. For example, in Netherlands, World War Two is the main model of war and in Canada it is associated with National Commemoration Day for the soldiers who laid their lives for the country. In India, similar war events (e.g., Kargil War) will become the role model of sacrifices made by the soldiers for the present generation.

In conclusion, we can say that peace education must be seen as a dialogue between educators and students about the global problems, which is our shared responsibility.

3.6 Methods and Approaches to Peace Education

3.6.1 Humanistic Instructional Strategies for Peace Education

Saroj Srivastava (1988) an activist working in the area of peace education has discussed specific humanistic strategies, which are likely to help us in achieving the desired goal of peace

Check Your Progress I

- Q1. Why peace education was one of the thrust areas of UNO Charter?
- Q2. How can value education promote the cause of peace?
- Q3. How global studies as a subject is important for international understanding?
- Q4. Suggest at least one research study in the area of peace education.

education. Some possible teaching activities are discussed below:

- i. **Helping the student to Rise above the Self:** In this category she has included four kinds of activities, including:
(a) Understanding relationship among human beings by organising activities like Women's Day, Parents Day, Community Day and so forth. These activities will enhance harmony in human relationships and make children aware of the joy of living for others; (b) Relationships with Animal Kingdom: Activities such as celebration of World Environment day, preparation of albums and scrap books containing pictures of animals and plants, visits to zoos and wild life parks and sanctuaries may be organised. Children may be encouraged to have group projects under the supervision of their teachers in order to discover how animals help in maintaining the ecological balance and improve human life; (c) Relationship with the Vegetable Kingdom: The plant kingdom is an important component of nature which affects the quality of human life. A new attitude towards plants, trees, conservation of species, generic pool etc., needs to be developed; (d) Relationship with Inanimate World: The existence of human beings is dependent on and conditioned by the physical world, that is earth, water, air, fire and ether. In India, the religious ceremonies among various religious

groups start by worshipping these elements as a mark of respect to the inanimate world. Group projects on environmental education may form the concepts of diversity, interdependence and inter relatedness.

- ii. **Students Diaries:** Students may be encouraged to maintain diaries of important events and good deeds done by them for the needy persons. Also they might record self-confessions of whatever wrong they might have committed such as stealing, telling a lie, showing cruelty to animals and showing disrespect towards parents and teachers etc.
- iii. **Yogic way of Life:** Yoga is considered to be significant for self-discipline and concentration of mind by exercising breath control exercises. Today, insomnia is a common sleep disorder. Yogic exercises reduce body tension and one gets sound sleep after performing exercises which is good for self-harmony.
- iv. **Group Harmony:** In group activities, one develops the "We" feeling instead of the "I" feeling. Camp life is enjoyed by the students in Scouting and Guiding, NSS, NCC and nature trails. All these activities enable them to rise above narrow loyalties in later life, which cuts across ideological, religious and racial differences. Community singing, community games and common meals should be encouraged for better mental health. Children should be encouraged to visit orphanages and other welfare

institutions where the disabled children study and get education. It is reported in the newspapers that visiting Cricket Teams from other countries go to orphanages and asylums. The idea of 'one world' is gaining ground day-by-day. Group living encourages harmony and leads to the realisation that the good of the individual and that of the group are mutually interdependent.

- v. **Natural Harmony:** Present day education is devoid of the sense of belongingness and, stresses on acquisition of factual information. National harmony depends on minimising of group rivalries and tensions. The children should be encouraged to list down things of which they are proud of and also those which brings shame to the country and also those which can minimise national disharmony.
- vi. **World Harmony:** All teaching for world peace should be based on national peace and harmony. National disasters expect participation of all (Orissa cyclone, Gujarat earthquake, and help rendered by the villages to the victims of rail accidents near Khanna in Punjab are examples).

3.6.2 New Methodologies and Approaches to Teaching Peace Education

New pathways to peace are being explored. For example, old ways of teaching history as a series of wars, conflicts and conquests have to be replaced. Muttart (1987) points out,

"We have to eradicate from our hearts and minds all obstacles to peace i.e., racial prejudice and attitudes that feed religious strife and encourage inequalities between men and women". Formal education itself has been a powerful tool for eradicating such prejudices. It has to be further freed from prejudice and narrow national bias and reinforced with true spiritual education. There are many indications that we are going on well on the peace pathway with the help of several international institutions like UNESCO.

Reading Biographies of Eminent Persons:

There is no substitute to good education which, according to Richard Nixon, (1990), only comes from 'having read more, studied more, and suffered more'. In his biography, 'In the Arena', Nixon has devoted one full chapter to the description of good teachers. To quote him: "Each student should leave senior secondary by reading English upto 12th grade or better. He should have read great English writers such as Shakespeare, Dickens... and in translation, Great Russian writers such as Tolstoy and also selected Spanish writers... Black students should know something about Hobbes, Locke, and Rousseau and white students should know about Gandhi and Martin Luther King Jr".

Nixon further writes: "When I graduated from my high school, my mother gave to me a biography of Gandhi, whose concepts of peaceful change and passive resistance appealed to her and me as well" (p. 84).

Biographies of scientists, writers and world-class statesmen are

important ways to know the contribution of these people towards peace. Everybody is well aware of Albert Einstein's observations about Gandhi when the latter died: "Generations to come, it may be, will scarce believe that such a one as this ever in flesh and blood walked upon this earth". In the same context, Lois V. Mountbatten, the last British Viceroy to India, observed about Gandhi: "Mahatma Gandhi will go down in history on par with Buddha and Jesus Christ". Similarly, Richard Attenborough, wrote about Nehru in the 'Making of Film on Gandhi': "there is no doubt in my mind that if the number of great figures that I have had the privilege of knowing over the years, none impressed me more deeply than Pandit Nehru". Bowlby's (1990) biography of Charles Darwin gives description of the voyages of this great scientist. Not only does this biography provide insights into Darwin's life and his method of working but also students of science and psychology get insights into scientific method which includes collection of animal and plant species, analysis and generalisation of findings. Nicola Beauman in 1993 brought out the biography of E. M. Foster who wrote important book titled 'Passage to India'. One finds penetrating descriptions of Indian cities of those days by E.M. Foster. For example, about Bhopal, Foster records: "Built on the shore of a long blue lake but the country is barren and ugly". At Ujjain, Foster found it difficult to persuade his driver to take him to the ruins of the ancient city than to the water palace. Udaipur is

described by Foster as "Venice of the East". Such descriptions go a long way in understanding the life and times of the world leaders, scientists and writers.

Value Education for Peace: Social learning theorists emphasise modelling as a method of imparting value education, which promotes peace education. The children can be benefited greatly by Gandhiji's "My Experiments With Truth". The NCTE has published "Gandhi on Education" which would certainly prove a good resource material for the teachers.

The UNESCO organised an international conference at National Institute for Educational Research (NIER), Tokyo in 1999 on the theme titled "Teacher Education for Peace and International Understanding". The conference identified ten core values, which was proposed to be included in teacher education programme in different countries in order to promote peace and International Understanding. These ten core values include: human rights and responsibilities, mutual understanding, democracy, tolerance, inner peace and harmony, human dignity, sustainable development, international cooperation, sharing and caring, justice in all aspects of life and appreciation of diversity.

Inculcating Core Values of Peace and Core Teaching Skills: Teaching of value education is done through many approaches. These include methodologies adopted by cognitive psychologists, moral reasoning theorists and affective and social

learning theorists. It is important to draw conclusions from these theories and disseminate the same to the teachers. What is more important is that the teacher educators may identify various sub-components of these values and teach these skills during teacher training.

3.6.3 Developing Skills for International Understanding

When the students enter secondary school they generally have little knowledge or understanding of the current world affairs especially in economic or political terms. They also have limited knowledge of geography subject. In order to achieve the objective of international or global understanding the most common technique is conducting an exercise of '**International Parliament**', which is modelled on the United National Organisations Assembly and may include work of the Security Council of the United Nations. These days UNO is organising peace keeping operations with the help of armed forces of different countries who live together and work together in the affected countries. The teachers and students require training in current affairs. They are required to read, or monitor on radio or television the international news reports and arrange lectures for the students in the morning assembly. One such opportunity came during July 2000 when peace negotiations were going on for two weeks between elders of Palestine and Israel at Camp David in the USA in which the then President

Bill Clinton took keen interest. These negotiations could be monitored by the teachers on day-to-day basis for the students.

We should also give training to the students for organising International Parliament. In the mock Parliament, each student represents a particular country and reports to the Parliament what has happened to his/her country for the week and then there is question time in which one defends his/her country from some difficult situations. It is because of 'International Parliament' that the students read more from the newspapers. Hen Burnley (1988) has outlined the advantage of such a Parliament.

"Through International Parliament, students understand the complex reasons or disputes and how member nations can interact and relate to maintain world peace and security. They learn to practice roles of mediations, conciliation and arbitration and come to realise that member countries must take responsibility for their actions" (p. 112)

Carson (1991) has suggested that another forum namely, the "**International Classroom**" could be used for imparting peace education. He cites the example of one Alex Taylor Summer City school in Edmonton (Alberta, Canada) where 140 children studied from KG to Class VI in 1991. These children represented more than 120 ethnic groups. English was taught as a second language to the multicultural groups of children who came from Vietnam, El Salvador, East

European countries and other countries. Many children were first generation born Canadians who had parents who did not speak English in their homes and who found the dominant culture strange. Canadian youth culture and the parents' native culture were often in conflict, thus the children were caught between two cultures. The international classroom poses two questions to the University Faculties of Education.

- i. How should we respond to the **Cultural "Other"** who is already in our midst?
- ii. How should we live our **global future together**?

Carson (1991) observes that traditional cultural theory does not provide answers to the above questions.

"Much of traditional educational theory has been caught in a kind of 'nowhere land', trying to use quantitative research to shape an age of universal child and a universal teacher come to inhabit the pages of our text books of our learning theory, child development and instructional methods. It is a model of theory into practice. And in this model, theory always runs late, coming behind the actual conditions in schools" (p. 51).

In a slightly different but indigenous context, we find that the children of migrant agricultural labour from the states of Orissa, Bihar, U.P. who migrate to northern states (Haryana and Punjab) adjust very well to the school life though the instruction by the teachers is not in the mother tongue of

the child. It is noticed that adaptations of these children to the life in the classrooms have been fast and many of these children are getting good marks in the school examinations.

3.6.4 Adjusting to Basic Realities of Global Education

Johnson (1987) has drawn our attention to the basic realities of **global education**, a concept that is to be practiced as a means of preparing individuals to participate in an international society. Global education is based on the following principles/assumptions:

- i. **Humankind as one Family:** Comprehension of this principle is essential to cooperate and bring peace in all facets of human endeavours. Recognition of our common spiritual bond will enable us to develop a high regard for spiritual and moral values which forms the basis for the elimination of prejudice of race, nation, sex, education, colour, creed and material wealth.
- ii. **Innate Goodness of Human Beings:** Children for peace have to be taught and encouraged to use their potential in positive, creative and productive ways. They will ultimately contribute to the human development.
- iii. **Equality between the Sexes:** The denial of equality perpetuates injustice against nearly one half of world's population and promotes harmful attitudes and habits that are carried from the family to the

work place, to political life and ultimately to international relations. Therefore, in order to achieve human development, equality of men and women may be ensured through classroom practices by the teachers based on equity considerations.

- iv. **Inviolable Right of every Individual:** Universal Education (UE), based on local specific conditions would pave the way for the decentralisation of economic, social and political power. UE will ensure conservation of cultural heritages and that knowledge and training will enable persons to make new discoveries and development ideas.
- v. **Maintaining Harmony:** It is essential that harmony among mineral, plant, animal and human world should be maintained. This should be a fundamental principle upon which peace education should be based.

3.6.5 Future Instructional Strategies

Klien (1988) has identified the following instructional strategies for future educational needs of children:

- ♦ Teaching curriculum will not be totally replaced by person-machine system. Teaching will continue to remain a social process, purposely

organised and conducted on pedagogical principles.

- ♦ Human knowledge and its applications in various spheres of life will continue to expand requiring higher levels of general education.
- ♦ From the vast experience that has been gained by many countries and also by careful analysis, conclusions and implications may be drawn about the characteristics of pupil activity in lessons on peace education.
- ♦ The whole lesson should be organised in a way that is oriented towards problems, which awakens curiosity, teaches problem solving and guides pupils toward scientific ways of thinking and working.
- ♦ Learning for the future requires communication and cooperation, activity that gives support to others, and criticism and self-criticism within the community.
- ♦ Education now is influenced to a greater extent by mass communications, educational television and video technology, and by the increasing mass of information in daily life.

The above listed principles of instruction would also apply to peace education.

Check Your Progress II

- Q1. How biographies of eminent persons serve the cause of peace among nations?
- Q2. Suggest some topics for discussion in the 'International Parliament', which the students can organise in their classroom
- Q3. List the values, which are specifically related to peace education
- Q4. How can equality of educational opportunity among men and women contribute towards peace education?

SUM UP

In this module several concepts related to peace education have been outlined. After outlining the broader objectives of the module, aims of peace education were listed. It was followed by the nature themes, assumptions and research study on peace. The themes of peace education were divided into three components (armament, political system, developmental problems) and the related sub-components of peace education, its methods and approaches involving TV, Video etc. Future instructional strategies are also mentioned in the module.

EXERCISES

- Q1. What has been the contribution of education and mass media towards peace?
- Q2. Why Human Rights has emerged as an important area of study?
- Q3. Write briefly the contribution of education towards International Understanding.
- Q4. How does the migration of people for employment from one state to another promote national peace, integration and harmony?

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CHAPTER 4

PEACE EDUCATION IN TEACHER EDUCATION CURRICULUM

4.1 Overview

Due to advancement in science and technology, the world has today converted into a global village. Any event or happening in one part of the world has quick effect on another. However, in spite of mutual sharing of concerns of human being, it has resulted in social, political, economic imbalances and socio-cultural crises. The erosion of values, intolerance, and widening gap between rich and poor has adversely affected the art, and philosophy of life to 'live together in harmony and peace'. This has created an urgent need to revive the spirit of life to live together, which may lead to peace and harmony. For this, education for peace is the need of hour at every stage of life. This aspect has drawn the attention of eminent educationists throughout the world.

Teachers are the pivot around which education revolves. Therefore, if we want to promote peace through our education system and schools, we need to orient our teacher educators and teachers towards peace education. This module aims at analysing the teacher

education curriculum and understanding of ways and means to incorporate peace education while transacting the teacher curriculum at various stages of teacher education programmes.

We will begin with defining the term 'peace education' and linking it with teacher education curriculum. We will further discuss how peace education can be incorporated while transacting teacher education curriculum through various methodologies and activities.

4.2 Objectives

After going through this module, you will be able to:

- ♦ Explain the need and importance of peace education for teacher education programme;
- ♦ Incorporate peace education in teacher education curriculum while transacting it;
- ♦ Sensitise teachers in peace education through teacher education curriculum;
- ♦ Identify curriculum components where peace education can be

brought in at different levels of teacher education programmes;

- ♦ Suggest methodologies and activities for peace education in teacher education programme.

4.3 The Context

Education is concerned with all round development i.e., social, intellectual, psycho-logical, emotional, spiritual development of the human being. To achieve this, conscious efforts are to be made to inculcate tolerance, mutual understanding, cooperation and awareness of human rights and values through proper education so that one can live together with peace and harmony. To impart this type of education, teacher educators and teachers should first be provided with appropriate skills, knowledge, understandings and competencies through quality teacher education curriculum and its transaction. As a result of this, the teachers will be in a position to transact peace education by inculcating tolerance, non-violence, cooperation and international understanding among students. Now, let us clarify the term peace education, its need and importance in teacher education programmes.

The concept of peace has been interpreted in a number of ways by various school of thoughts ranging from absence of war, absence of structural violence and sustainable development etc. Mahatma Gandhi interpreted it as absence of violence.

Violence to him means exploitation – economical, social, political of nation-

by-nation or of individual-by-individual.

To be brief, the concept of peace includes:

- i. Absence of war
- ii. Non-violent social system
- iii. Justice and freedom from exploitation
- iv. Ecological balance and conservation
- v. Peace of mind

The UNESCO conference on “Teacher Education for Peace and International Understanding” held at Japan (1999) identified certain core values for peace viz., mutual understanding, democracy, tolerance, inner peace and harmony, human dignity, international co-operation, sharing and caring, justice in all aspects of life, human rights and responsibility and appreciation of diversity. It is emphasised that these core values must be taken care of in teacher education curriculum.

4.3.1 Need and Importance of Peace Education

As discussed earlier, the advancement in science and technology has reduced the distance barrier. The world today can also be called as a ‘global village’. These advancements have lead to certain benefits and also some serious threat to the world community. The living conditions of the world today have faced proliferation of war machinery, high tension in politics particularly when it comes to competition of power centres, international conflicts, uneven

distribution of wealth/natural resources and violation of human rights etc. These conditions are threat to peace and may lead to the probability of war. In order to avoid this situation, there is an urgent need to develop among young generation the culture of peace and build international understanding and spirit to live together in peace and harmony. This is possible by imparting peace education to young generation.

Peace education is an effort to inform students about the various aspects of human conflict and the process of resolving it. It is based on the assumption that if the students are well-informed about various alternatives to the use of force they will abjure the path of violence.

As indicated in the earlier module, peace as a concept connotes more than cessation of war. It implies human beings working together to resolve conflicts, satisfy basic needs, respect justice and honour human rights. More comprehensively, it is a 'way of life' based on:

- i. Respect for life, denouncing of violence and promotion and practice of non-violence through education, dialogue and cooperation;
- ii. Respect for the principles of sovereignty, territorial integrity and political independence of states and non-interventions in matters, which are essentially within the domestic jurisdiction of any state in accordance with the Charter of United Nations and International Law.

- iii. Respect for and promotion of human rights and fundamental freedom.
- iv. Commitment to peaceful settlement of conflicts;
- v. Efforts to cater to the developmental and environmental needs of present and future generation;
- vi. Respect for and promotion of equal rights and opportunities for women and other deprived section of the society;
- vii. Adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations.

It is obvious from the above description that peace education is a very comprehensive concept which includes not only providing information about various aspects of human conflicts but also teaching skills of conflict resolution. It is an attempt to transform society by creating a peaceful consciousness that condemns violent behaviour. It tries to transform the thinking process of the students from violent solutions of various conflicts to non-violent processes. The core values inherent in the concept of peace education are mutual understanding, cooperation, tolerance, justice in all spheres of life, human rights and responsibilities etc. Besides the spiritual aspect also cannot be ignored which may help in bringing ultimate peace on earth. Therefore, teachers are to be

sensitised and be made well aware of peace education. The provision of appropriate skills, competencies and knowledge needed for peace education are to be made in teacher education programme so that teachers become competent to impart peace education in a desirable manner. It is an accepted fact that education plays a very important role in preparing the future generation. For this, teachers play a pivotal role in shaping the behaviour of future generation. Therefore, an effort to develop better generation should start from the teachers themselves. For peace education, the teacher can teach and facilitate the students in developing tolerance, cooperation and spirit to live together, which are the foundation of peace education. Thus, peace education should be made an important aspect of teacher education programmes.

4.3.2 Peace Education in Teacher Education Programmes

The quality of education is a direct consequence and outcome of the quality of teacher and teacher education programme/system. It is, therefore, desirable to improve teacher education programme to get quality teachers. National Council for Teacher Education (NCTE) has made an attempt to bring

out curriculum framework for teacher education programme to impart quality teacher education. In this curriculum framework there is no direct subjects/ courses for peace education in the teacher education programme. However, there exists indirect linkages to peace education. These indirect linkages are to be highlighted and attempts are to be made to sensitise teacher educators to promote teaching of peace, tolerance and international understanding. This will facilitate understanding of peace education among teacher trainees. The teacher trainees, on completion of their studies will practice and impart peace education among students they teach.

At present, two categories of teacher education programmes i.e., pre-service at elementary, and secondary/sr. secondary levels are in vogue. Let us analyse the existing teacher education curriculum in terms of peace education. This may create necessary awareness among teachers about their roles, responsibilities and functions in imparting peace education.

4.4 Pre-service Teacher Education Curriculum

National Council for Teacher Education has brought out "Curriculum Framework for Quality Teacher

Check Your Progress I

- Q1. Mention three core values for peace.
- Q2. Give two reasons for teaching peace education.
- Q3. Why peace education be highlighted in teacher education programme?

Education” for pre-service and in-service teacher education programmes. After going through this Teacher Education curriculum, it is quite clear that no separate course on “peace education” has been introduced. However, indirect linkages are available in Teacher Education Curriculum. To begin with, the objectives formulated for pre-service teacher education by NCTE are as follows:

- ♦ To promote capabilities for inculcating national values and goals enshrined in the Constitution of India.
- ♦ To sensitise teachers towards the promotion of social cohesion, international understanding and protection of human rights and rights of child.
- ♦ To sensitise teachers and teacher educators about emerging issues such as environment, ecology, population, gender equality etc.
- ♦ To empower teachers to cultivate rational thinking and scientific temper among students which will liberate them from bondage of prejudice, bias etc.

The analysis of these objectives reveals that teacher education curriculum must inculcate values like cooperation, mutual sharing, living together, and tolerance. These values have been clearly indicated in our national values, and in the chapter on Fundamental Rights and Duties of citizens, of our Constitution. It has been clearly highlighted in our Constitution by the 42nd Constitution Amendment Act that equality, love, justice, peace and

democracy must be included in the fundamental rights and duties. Thus, teacher education institutions must encompass a curricula and its transactional policy that prepares teachers and teacher educators to discharge their duties. The objectives related to promotion of social cohesion, international understanding and protection of human rights, and ecological environment has a direct linkage with peace education. The objective related to the development of scientific temper among children in order to make them free from prejudice, bias leads to peace education for providing equal opportunity to all without exploitation.

Not only the objectives but courses offered in teacher education curriculum have direct concern with peace education. The theory course — “Emerging Indian Society” helps teachers to improve quality of human life in the context of multiple internal and external forces due to globalisation impinging on man and society. This course provides knowledge of nature of Indian society having cultural diversities and political, economical and social disparities. It helps in developing insight to deal with problems related to discrimination, oppression, exploitation, terrorism and violence etc. Thus, this course deals with understanding and practice of peace education.

Besides theory courses of education, teaching of subjects at school level has direct linkages with peace education. The subjects like

Environmental Science, Social Science, Geography, Sociology, Science and Technology highlight the ecological and social imbalances and develop understanding to deal with these changes leading to peace and harmony. In addition to this, NCERT, an apex body in school education developed National Curriculum Framework for School Education. In this framework, value education leading to peace has been visualised as integral part of school education curriculum.

4.5 In-service Teacher Education Curriculum

In-service teacher education programmes are important in professional updating of teachers due to new advances emerging on educational horizons. Teachers update themselves by recurrent and continuous programmes organised through seminars, workshops, orientation courses etc. However, there are in-service training courses, which offer professional degree equivalent to pre-service courses. The Indira Gandhi National Open University (IGNOU) provides B.Ed. degree as well as Diploma in Primary Education (DPE) to in-service teachers through distance mode. The B.Ed. is offered to practicing teachers all over the country while DPE is offered to the teachers of North East region only. Analysis of curriculum offered by IGNOU for in-service teacher education programme clearly indicates that the core courses viz., 'Education and Society' and 'Teacher and School' provide understanding of Indian

society and help the teachers to solve problems leading to cultural diversities, economic and social disparities. These courses promote peace education by developing understanding towards various cultures, free from ethnic and cultural violence. Role of teacher in promoting international understanding and developing among students the spirit of cooperation, tolerance, love and affection for fellow beings is highlighted in these courses.

In addition to this, certificate course on Human Right Education has also been developed and offered to teachers as well as to common public to promote peace education through understanding of human rights and national values. NCTE has also developed self-learning modules in human rights education for teacher educators to sensitise teacher educators towards rights of child and human right. These modules have been extensively used in the orientation courses organised by the NCTE for teacher educators. NCERT has been organising Special Orientation Programmes of Primary Teachers (SOPT) since 1993. In these in-service programmes, components of international understanding, peace and cooperation are reflected in the modules of "Value Education" and "Teaching of Environment Studies, I and II".

4.6 Strategies and Activities for Peace Education

On analysis of pre-service and in-service teacher education curriculum, it is clear that peace education is not included as separate course or subject

of study. However, peace education like other intellectual education related to various subjects/courses has been considered ever since as of paramount importance. Teaching for peace and other related aspects like international understanding and human rights needs an integrated approach in curriculum transaction. This is possible by integrating core values of peace education in all major curricular areas/courses of teacher education programmes. The teacher educators must be well-equipped with pedagogical skills to incorporate contextual illustrations/examples in their curriculum transaction. Some of the transactional strategies are suggested below for teaching peace education.

4.6.1 Participatory Methodologies for Peace Education

To provide understanding and promoting practice of peace education, participatory methodologies are suggested. These participatory methodologies may include cooperative learning, group discussion, role-playing, conflict resolution, problem solving, and brainstorming. These participatory methodologies are useful

in understanding peace and its core values by involving teachers with the help of case studies, relevant illustrations and examples. Some of the issues related to peace education like 'Devastating arms race and nuclear technology', violence, terrorism, exploitation can be discussed thoroughly by teacher in a group discussion. Brain storming sessions on the issues like, 'Erosion of human values', related to peace education can be organised to find out possible reasons and solutions to this problem. Role-playing can be used for inculcating the spirit of 'living together'. Role of teachers in social reconstruction leading to peace and harmony can be used to resolve conflicts peacefully in an amicable manner.

4.6.2 Projects

As we all are familiar that project work is greatly useful for a variety of purposes. Students get to know and learn by doing things themselves and getting a first-hand experience. Project work can be equally useful for peace education. Project work can be picked up from any issue related to peace

Check Your Progress II

- Q1. List two objectives which have linkages with peace education in NCTE Curriculum Framework for Teacher Education.
- Q2. Name the theory course of pre-service teacher education curriculum, which deals with various aspects related to peace education.
- Q3. Mention the title of two courses of B.Ed. in-service teacher education curriculum of IGNOU, which provide understanding of core values of peace education.

education. For instance, while discussing 'Equality of opportunities' the issues of "Exploitation on various aspects" can be taken up as project work. The students may present a report on various factors leading to exploitation and deprivation of opportunities. The study of factors related to social, political, cultural, ethnic, economic aspects could be taken up which act as barrier to provide equality of opportunities and thus, creating violence in the society. The report of the project can be discussed and its implications for peace education can be highlighted.

4.6.3 Dramatics and Literary Activities

Dramatics is a very interesting way to motivate learners for carrying out activities related to peace education. Some of the issues related to peace education like terrorism and violence can be dramatised to sensitise students towards these issues. Besides, literary activities like songs, pictures, paintings, drawings and shows can be arranged by consulting relevant literature, books, case studies etc. Through these activities violation of peace can be highlighted and reactions of students can be obtained for maintenance of peace.

4.6.4 Audio-Visual Material

The activities, in which audio-visual material on peace education is developed by involving groups of learners, can be taken up. These activities may include paper-cutting, drawing, making collage, working with scrap materials on the issues like 'Ecological balance' and 'Environment protection'. To understand the importance of international understanding, materials both audio and visuals can be prepared or gathered from different countries on their cultural aspects, festivals, dress and housing system and be integrated in the teaching learning process.

4.6.5 Social Service Camps

To get real feeling of peace and direct experiences, social service camps can be organised in those areas where peace has been disturbed by violence and terrorism. People should be made aware of consequences of violence and persuaded to live together with peace and harmony. The deprived people who were not provided their legitimate dues are to be helped through social service camps. Fieldwork related to upliftment of children of weaker section to provide education can be taken up through social service camps.

Check Your Progress III

- Q1. Suggest a participatory method which you feel is most suitable to teach tolerance among teachers.
- Q2. Suggest one co-curricular activity, which can be helpful in teaching environment protection.

LET US SUM UP

In this module, we began by discussing the concept, need and importance of peace education for teacher education programmes. It was inferred that teacher educators have tremendous potential to develop understanding and inculcate social skills among teachers who in turn will practice it among students they teach. This was followed by analysis of pre-service and in-service teacher education curriculum to highlight availability of linkages of peace education in various courses of curriculum. Various transactional methodologies and co-curricular activities were also illustrated for teaching peace education which teachers may follow.

EXERCISES AND ACTIVITIES

1. Analyse the pre-service teacher education curriculum from peace education perspectives and list the topics, which have direct linkages with peace education.
2. Select a topic from teacher education curriculum and prepare an instructional plan illustrating how will you teach this by making use of participatory methodology and co-curricular activities.

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CHAPTER 5

NATIONAL INTEGRATION, INTERNATIONAL UNDERSTANDING AND PEACE EDUCATION

5.1 Overview

India is a pluralistic society with people speaking different languages, professing different religions and following different cultural practices. At times, peace and harmony in the society is disturbed by some people on various issues. The disturbances caused by these people adversely affect the economic growth and tend to disintegrate the country. This module specifies values which need to be promoted among people to promote national integration. It also highlights measures which need to be taken to foster international understanding among people with a view to averting wars. It also emphasises attainment of hundred per cent literacy in each country. This is because literate population is less vulnerable to indoctrination and is instrumental in promoting peace.

5.2 Objectives

After reading this module, you would be able to:

- ♦ Explain the need for promoting national integration;

- ♦ Highlight the role of the teacher in promoting national integration among his/her students;
- ♦ Appreciate the need for developing international understanding among students;
- ♦ Describe approaches suitable for promoting international understanding among students;
- ♦ Explain the need and process for peace education.

5.3 Need for Promotion of National Integration

The world is fast shrinking into a global village with blurred geographical boundaries due to migration of people from one part of the world to another for socio-economic reasons. Delors has identified the conflict between the global and the local in this context, which the countries around the world have to overcome in order to build a peaceful social order. Education today has therefore, the challenging task of preparing students for world citizenship without threatening their national identities. National integration and international understanding has to be understood in this backdrop.

India is a land of diverse faiths, cultures, ethnic and religious groups, and languages. In spite of all these diversities, the country has been standing firm on the pillar of oneness of mankind through ages and it is this unity which binds our multicultural and multiracial society into one country. Values like secularism, socialism, democracy, feeling of Indianness cherished by our people have contributed significantly towards sustaining peace and harmony in the society. However, at times divisive forces emanating from narrow loyalties to caste, creed, religion, language, region, raise their ugly heads and disturb peace in the society. You must have observed that these disturbances are often caused by people with vested interest to meet their selfish ends. These people create turmoil and make endeavours to disintegrate the country. Poor, simple, illiterate people are misled by unscrupulous people.

National integration is essential as it is the cementing force which binds the citizens of a country into unity. It implies social, political, economic, linguistic and cultural unity. It brings down these differences within a tolerable range and aims at fostering respect and affection for those belonging to other cultural and ethnic groups. However, national integration does not mean lifeless uniformity in thought and action, rather it encourages the progressive realisation among the citizens of the country that there are ways of living together in spite of all the differences and diversities. In

the words of Humayun Kabir, "Nationhood does not depend on race, language, religion or geography, singly or collectively though they all help, but on the feeling of belonging to one nation... loyalty to the nation or the state does not and need not mean the denial of feeling for one's group or community (pp 8-14)."

The concern for national integration has been addressed in India by various commissions and committees set up after the independence. Education has been considered by these committees and commissions as a powerful instrument to avoid frustration among young people and engage them in nation building activities. The National Integration Committee (Sampurnanand Committee) for instance analysed the role of education in fostering national and emotional integration and suggested the need for a national policy on education, common school system, diversification of courses and provision for different terminal stages with more semi-vocational, semi-professional and vocational courses etc. Introduction of school uniform, morning assemblies geared partly to singing and understanding national songs and symbols, taking the oath of allegiance to the country, preparation of textbooks at the national level emphasising the contributions of various regions of India etc., were some of the measures suggested by the Committee to remove disparities and promote national integration.

Kothari Commission (1966) also stressed that one of the basic objectives of education should be to accelerate the process of social and national integration. The National Integration Council (1968) reiterated the need for reorientation of education to foster a sense of belongingness with the nation. Values like unity among diversities, democracy, secularism, socialism, justice, liberty, equality and fraternity were considered to be essential for national integration of the country and were emphasised.

The National Policy on Education (1986) stressed that 'Education has an acculturating role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper, and independence of mind and spirit, thus furthering the goals of socialism, secularism and democracy enshrined in our Constitution.' The policy further emphasised on value education as a means to eliminate obscurantism, religious fanaticism, violence, superstition and fatalism which are major hindrance to promoting the culture of tolerance and living together. Schools, therefore, are expected to play a major role in fostering the feeling of national integration. Values related to national integration needs to be inculcated through the curricular and co-curricular activities in the school. In fact, the entire climate of the school should be such that it promotes tolerance, sympathy, equality, equity, harmony and sense of belongingness among the students which are

preconditions of national and international peace and understanding.

5.3.1 Values to be Cultivated for Promoting National Integration

The Delors report (1996) has identified 'Learning to Live Together' as one of the central pillars to promote peace and harmony in the society to meet the challenges of this millennium. However, 'World as One Family' and 'Living Together' has always been at the core of Indian way of life. Religious tolerance and understanding, which are the major factors for the integration of a nation are the fundamental principles of Indian life from the dawn of human civilization. The observations of Swami Ranganathanda in this regard are worth quoting: "One of the important fruits of Indian philosophical thought was the broadening of the Indian religious outlook. The discovery of spiritual unity of existence and the emphasis on spiritual realisation as the goal of religion, fostered inter-religious harmony. India has the unique record of combining in her outlook and behaviour, deep religious faith and feeling with broad tolerance and spirit of acceptance". Only in today's highly materialistic world, we are witnessing its erosion. This is becoming deeper and deeper. We are now becoming more and more self-centred and selfish. "Life has almost become a battle field. Relatives and friends – those once near and dear, often become enemies eagerly awaiting the opportunity of destroying each other. Those fighting side-by-side

today, later become divided and can be found fighting each other. The ego and the selfishness of man have turned human relationships into cheap business like endeavours. Our concern for our fellow beings has been lost. Our qualities as real human beings are being scarified" (Mata Amritanandamayi Devi, 1995).

In the light of above, it is mentioned that the value 'Learning to Live with Others', needs to be cultivated among students. To live with others implies that one should appreciate and tolerate others' religions, languages, race and region etc. In addition to the value 'Living with Others,' there is a need to identify values essential for promoting national integration. These could be secularism, patriotism, compassion towards the poor and the suffering people. If an individual has deep faith in secularism, he/she can hardly be misled by people who try to exploit his/her religious feelings and sentiments. Similarly, if an individual is patriotic, it is very difficult for any one to instigate him/her to undertake any activity which is against the interests of the country to which he/she belongs. So cultivation of said values among people would go a long way in promoting national integration.

5.3.2 Role of the Teacher

Let us now discuss the role of education and that of a teacher in cultivating desirable attitudes and values among learners which promote national integration. Promotion of national integration must be an important

objective of education at all the stages. Values which promote national integration need to be cultivated among learners from an early age in a subtle way. The didactic approach of inculcating values or sermonisation can hardly be effective. It is through appropriate programmes and activities organised in and outside the classroom that the learners gradually imbibe desirable values and attitudes.

Many educational thinkers hold the view that values can hardly be cultivated formally in a classroom. At best, classroom teaching can only provide knowledge to convince students about the need of cultivating values and inspire them to imbibe it. They argue that values are actually unconsciously imbibed by individuals from their environment by observing role models — be it parents, the neighbours, the teachers, the community leaders or the political leaders. It is, therefore, essential that the teachers act as role models. The teacher himself/herself has to present exemplary behaviour before his/her students. He/She has to make himself/herself a living symbol of national integration. Through his/her thoughts, words and deeds, a teacher has to demonstrate that he/she is free from all prejudices of caste, religion, language, region and sex. *"The secret of teaching values is to inspire and kindle the quest among the students by means of one's own example of character and mastery of knowledge. It is by embodying values within ourselves that we can really radiate values to*

our students". (Ministry of Education and Culture, 1983), Further "A good teacher of swimming has to be a swimmer himself, and he should be able to take the learner into the water to make him swim. Similarly, a teacher of values should himself be a seeker and aspirant of values, and he should be ready to walk with the learner on the long and difficult path of realising and embodying values". (Ministry of Education and Culture, 1983).

The experience has revealed that inculcating values through co-curricular activities produces better results. Visits to the places of worship of different religions, to different regions of the country, to villages and countryside, places of historical importance, develop among children value-appreciation and tolerance of different religions, appreciation of Indian art and culture. Inter-city and inter-state students exchange programme foster a sense of common brotherhood.

Joint celebration of the festivals of various religious groups foster the value of tolerance towards different religions and develop a sense of belongingness. Celebration of National Days such as Republic day, Independence day, promote the value of patriotism. Music and dance

concerts, plays, dramas, social service activities etc., are also very useful for cultivating desirable values and attitudes among students.

It is obvious, therefore, that peace and harmony in a society can become a reality only when the citizens of a country cherish the values like secularism, patriotism, tolerance and living together etc. Citizens with these values only can undo the designs of the divisive forces and promote national integration.

Activities

1. Prepare a programme of activities which you would like to organize in your institution with a view to developing among your pre-service primary teachers values of tolerance for different religions, appreciation of different languages, customs, rituals, festivals etc.
2. List the activities which you would like to organize for cultivating the value of secularism among in-service primary teachers.

5.4 International Understanding and Peace

As discussed earlier the scientific and technical developments have reduced the geographical distances and increased interdependence among

Check Your Progress I

- Q1. Highlight the need for promoting national integration.
- Q2. Discuss the values which promote national integration.
- Q3. Specify the role of the teacher for cultivating desirable values among students.

nations around the world. However, it has not succeeded to reduce the socio-political and ideological conflicts between nations. Shrinking geographical boundaries have resulted in large scale migrations from one part of the world to another which calls for recognizing and respecting the dignity of individual as a human being and living together in peace and harmony. In the present world scenario, no country big or small, rich or poor, developed or developing is self-sufficient or can afford to survive in isolation. Therefore, it is essential for different countries to develop a positive attitude towards each other and seek their interests without jeopardising the interests of other country.

International understanding is the ability to observe critically and objectively and to appraise the conduct of all the human beings everywhere, irrespective of the nationality or culture to which they belong. It implies a broad knowledge of the world, of the customs, traditions and lives of the people. Education for international understanding implies helping students to become reflective citizens in pluralistic democratic nation states, where they are well informed of the events taking place in the international arena, conscious of the basic human rights which each individual is expected to enjoy and aware of their own duties as citizens of a particular nation as well as that of the global society. A strong sense of national identity along with a positive global perspective may help in developing a balanced global

citizenship among the younger generation and contribute towards world peace. Therefore, knowledge concerning people of different countries, their customs, traditions, contribution to world culture, human heritage and growth and advancement of mankind through ages has to be presented in the right perspective with proper emphasis and interpretations along with value education.

Promotion of international understanding, therefore, call for:

1. *Knowing and Understanding* the people and society other than one's own;
2. *Recognising and Respecting* the basic human rights for all;
3. *Working* for promotion of a fair and just world order;
4. *Maintaining* interest in the events and problems of the world;
5. *Recognising* and Helping to solve world problems;
6. *Appreciating* the contributions of others;
7. *Integrating* one's national patriotism and pride with broad social consciousness towards the world problems and issues;
8. *Considering* the world as one unit;
9. *Realising and Believing* in common values and goals for world community;
10. *Understanding* that victories of peace are greater than victories of war.

The Indian Constitution had been aware of the need of promoting international understanding along with national integration. It directs the

state to promote international peace and security, maintain just and honourable relations between nations, foster respect for international laws and treaty obligations in the dealings of organised people with one another; and encourage settlement of international dispute by arbitration. Education has been considered as one of the major instruments to promote peace and international understanding. It is through educating the minds of the younger generation that enduring peace can be achieved.

5.4.1 Measures for Developing International Understanding among Students

The following are some of the measures which needs to be taken by different countries to promote international understanding among students.

- ♦ The promotion of international understanding among learners should be an objective of education at all the stages.
 - ♦ The existing textual material for students studying at different stages of education needs to be reviewed with a view to deleting from it the content which gives rise to misunderstanding, mistrust, contempt and hatred towards people of other countries. The content which tends to produce hostile attitudes and racist reactions towards people of other countries should also be deleted.
 - ♦ Every country should formulate a policy to promote students and teachers exchange programmes.
- Further, they should admit foreign students in their schools, colleges and universities.
- ♦ Values such as tolerance, respect for others, acceptance of differences, settling conflict through peaceful means need to be cultivated with a view to foster international understanding among people.
 - ♦ People in different countries need to be educated to appreciate various cultures and problems being faced by mankind. They also need to be apprised of the causes of these problems.
 - ♦ Besides teaching national history and geography, regional and world history and geography need to be taught to students at different stages of education.
 - ♦ Foreign languages need to be taught particularly at the higher stages of education. This is because these are a key to the education of other cultures.
 - ♦ Mass media has significant role in promoting international education. It is a popular source of information. It brings continents, men and people together. It is an invaluable means of introducing international education into rural and backward areas/regions where rate of illiteracy is very high.
 - ♦ History, Geography, Political Science and Languages are the subjects best suited for promoting international education. Suitable contents need to be integrated into the textbooks of these subjects.

- ♦ An international anthology of stories from different parts of the world representing different cultures need to be prepared with a view to sensitising learners about different cultures.
- ♦ Each country should formulate policy for promoting exchange programmes in arts, music and sports with a view to promoting international understanding among people.

5.4.2 Role of Teachers

A teacher has significant role in promoting international understanding among his/her students.

- ♦ The teacher should develop suitable skills and attitudes among his/her learners for international understanding. Schools and classrooms are the places where conflicts are bound to arise. The teacher should develop skills and attitudes among his/her students to overcome these tensions by holding discussion with peers and other teachers. Further, the teacher should develop among the students values such as tolerance, respect for decision(s) of the majority.
- ♦ International education is a life long process. It starts from home. Parents have a significant role in shaping their children's attitudes. Teachers should therefore, develop liaison with parents of children. Teachers should share their concern with parents for developing international understanding among children and seek their cooperation in this regard.
- ♦ A number of films and video programmes, which promote international understanding, are available. Teachers should identify these films/video-programmes and show them to their students from time-to-time.

Check Your Progress II

- Q1. Highlight in brief the need for developing international understanding among students at different stages of education.
- Q2. Mention three significant measures which need to be undertaken by each country to promote international understanding among people.
- Q3. Mention two values which a teacher should cultivate among his/her learners to promote international understanding.

Let's Sum Up

Ours is a pluralistic society with people speaking different languages, professing different religions and following different cultural practices. Despite all these diversities, there is peace and harmony in the society. But at times, divisive forces emanating from narrow loyalties to religion, region, language and caste cause disturbances in the society, endanger peace and tranquility

in the country and tend to mislead innocent, simple, illiterate people to meet their selfish ends. These divisive forces need to be curbed to maintain peace and harmony in the society. However, instead of curbing these divisive forces after they raise their ugly head, it would be advantageous to inculcate values such as patriotism, secularism, compassion towards the poor and the suffering people and living with others. Once these values are developed among people they can hardly be misled by the ones causing disturbances. The process of cultivating values would promote national integration. The role of the teacher with regard to cultivation of values among his/her students is very significant.

There is an unprecedented threat hanging over the future of mankind as a result of the acceleration in the arms race. The increase in the nuclear weapons, and their growing potential for destruction could lead to the extermination of the human race. One of the potent ways to avert war in a region/the world is to foster spirit of international understanding among people. The process of developing international understanding should start from the school stage itself. Foreign languages, regional and world history and geography need to be introduced at appropriate stages of education. Students and teacher exchange programmes are very significant for developing international understanding. For averting war and maintaining peace, educational system in each country should foster critical thinking. Each country should endeavour to achieve hundred per cent literacy because literate population is less vulnerable to indoctrination and alienation and is instrumental in maintaining peace. Education system should further foster the value of understanding others view points.

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CHAPTER 6

AGGRESSION AND VIOLENCE IN SCHOOL

6.1 Overview

The culture of peace calls for a tolerant cooperative society where rights of an individual are restricted by his duties towards others. The New Delhi Declaration adopted at the International ministerial Conference on 'Dialogue among Civilisation – Quest for New Perspectives' jointly organised by the Government of India and UNESCO in July 2003 recognised tolerance as the fundamental value which should be cherished by all societies and developed through the process of education.

However, unfortunately the global society is engulfed with violence in all walks of life. The challenge of moving from violence condoning intolerant cultures to more tolerant and peaceful cultures is a fundamental one, on the eve of the Twenty-First century (UNESCO, 1995). The report of the International Commission on Education for the Twenty-First Century (1996) has conceded that the social crisis in the present day world is compounded by a moral crisis and the spread of violence and crime. The incidence of a young boy being bullied

by classmates, or a girl teased and harassed or physically assaulted; student harassment because of his/her race; juvenile gang violence and crime is becoming common feature of our social life. Growing violence among youngsters reflected in recent mindless shootings in schools of Los Angeles, Colorado, California and other American cities reveal the unchannelised aggression of younger generation. The gravity of the situation can be understood by the fact that one in ten children in U.S. schools already carries weapons for self-protection. We often come across such incidence of bullying, teasing, juvenile crime and violence in our schools and streets. A culture of peace will be a distant dream unless some steps are initiated to put a check on these mindless acts and utilise the energies of younger generation in constructive and positive activities.

6.2 Objectives

After reading this module you will be able to:

- ♦ Identify the causes of aggression and violence;
- ♦ Discuss that violence is avoidable;

- ♦ Identify indicators of tolerance;
- ♦ Explain various techniques to resolve conflict through peaceful means.

6.3 Defining Aggression and Violence

The terms aggression and violence are often used synonymously, however Lorenz (1963) defined aggression as a 'fighting instinct' while violent acts are acts where a person intends to injure another person (either physically, emotionally or mentally). Violence and aggression are bound together in such a way that we sense something wrong, unusual or even aberrant has occurred. Generally, aggression seems to have something to do with motivation and commission, while violence refers to the outcome of the action. Aggression has been attributed to different causes. Instinct theory proposed by Freud and Lorenz suggests that aggression stems from innate urge towards destructive actions. While *drive theory* believes that it is the result of frustration, which leads to arousal of a drive to harm other person or object. However, not all frustrations lead to violence and aggression. Berkowitz (1989) explained the reason for this. According to him, the negative feelings generated by frustration do initially produce tendencies towards aggression but these tendencies are soon modified by high-level cognitive processes. Individuals who have been frustrated may examine the nature of their feelings, try to understand its reason, consider relative appropriateness of aggression and other possible reactions

and engage in efforts to control their anger or annoyance.

Yet another theorists the neo-associationists such as Berkowitz (1984,1988) and social learning theorists such as Baron and Richardson (1991) suggest that aggression and violence stems from negative reactions to aversive experiences, memories, cognitions, learning and present reinforcement or punishment for aggressive actions.

Violence and aggression is a ubiquitous feature of our every day life and are learned responses, which vary greatly from one situation to another. We come across various types of organized and unorganized aggressive behaviour and violence not only by children but also by adults. It may be classified as:

- ♦ *Direct violence*: which involves physical violence, war etc.
- ♦ *Structural violence*: Structures characterized by exploitation and marginalisation.
- ♦ *Ecological violence*: Violence against plants and animals, which may result in ecological imbalance like destruction of species, afforestation etc.
- ♦ *Cultural violence*: Values, assumptions and ideologies that legitimate or rationalize direct, structural and ecological forms of violence.

6.4 Origin of Aggression or Violence

According to Bandura (1973), there are three major sources of aggressive

behaviour. These are the aggression modelled within the family, the subculture within which an individual lives, and the mass media.

6.4.1 Family Influence

Children learn their first lessons of aggression and violence at home. Numerous studies have established strong association between child-rearing practices and aggressive behaviour in children (Bondura, 1973; Mackinnon-Lewis 1994, Montagner et.al. 1984 etc.) In spite of modernization and growing awareness about the rights of the child, it is often violated by parents themselves. Physical violence against children is rampant all over the world, although many countries have introduced stringent legislation to prevent violence against children, especially corporal punishment at home and in schools. The underlying principle of these legislations is that punishment of any form undermines the dignity of individual and it may lead to severe behavioural and psychological problems. Parents often use punishment, which is not only physically abusive but mentally traumatic also, such as locking the child in a dark room for a long time, leaving him/her alone in the house, humiliating him/her in front of peers and calling names etc. These actions tend to develop low self-esteem and self-concept and feeling of insecurity in the child. If he/she gets similar type of treatment in the school it may create irreparable damage to his/her psyche. Research evidence suggests that

children who are subjected to stringent discipline may indulge in greater aggressiveness. Children who bully others at school tend to have more punitive parents (Olwens, 1995). The act of punishing violently provides a model of a particular means of resolving problems and conflicts (Leach, 1993). Among older children it can arouse cognitive dissonance (a state of tension occurring when a person holds two mutually contradictory cognitions). Mild punishment to children has been found to be more effective than severe punishment.

Besides direct violence on the child, the recurrence of any type of violence at home, whether the child is directly involved or not is stressful for the child. It often develops the feeling of rejection and hostility, which may find manifestation in his aggressive and violent behaviour in home, school and society when he/she grows up.

The family violence breeds violent styles or conduct. Parents who favour coercive methods have children who tend to use similar aggressive modes of response by modelling aggressive orientation in word and attitude.

6.4.2 Sub-cultural Influence

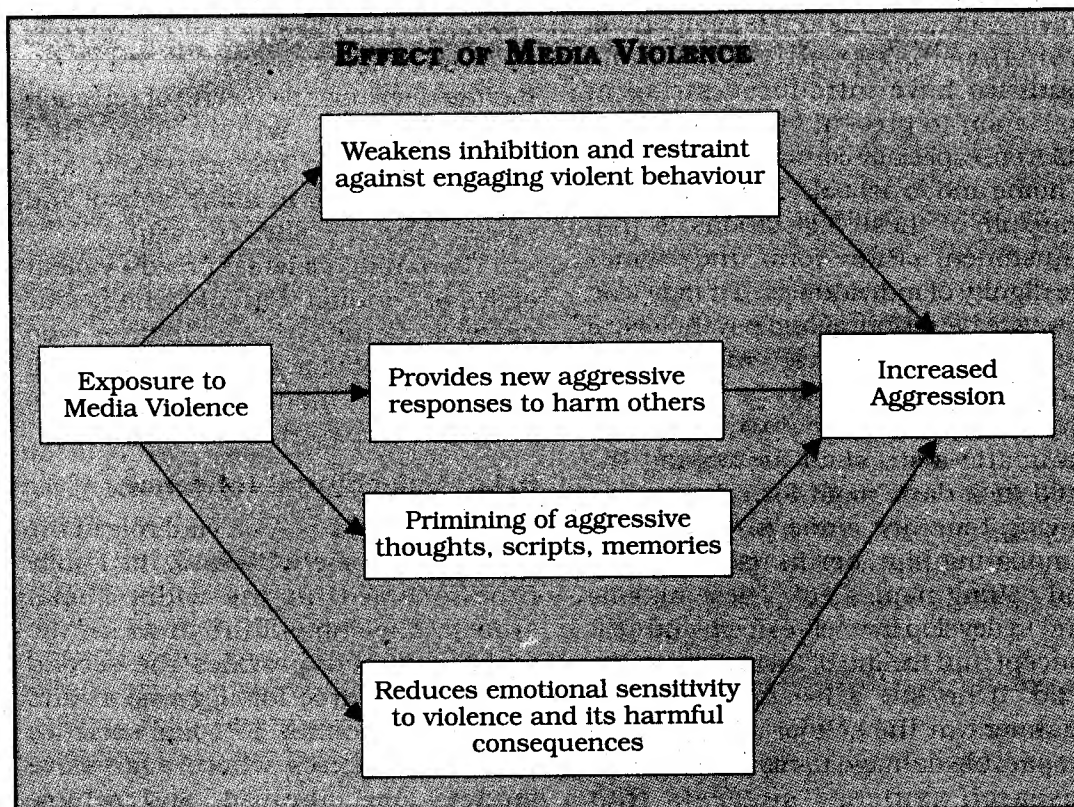
Although family plays a vital role in the social development of child, the family functions within the wider social system. The sub-culture in which the family interacts provides the second important source for aggression and violence. Therefore, in some societies and sub-cultures where aggressive models are abound and where

aggressive behaviour is rewarded, children manifest higher rates of violence and aggression.

6.4.3 Symbolic Modelling of Violence in Media

Comparative studies show that responsive patterns portrayed either pictorially or verbally can be learned easily by children. The third source of aggressive behaviour, therefore, is the symbolic modelling provided by mass media, especially television because of its prevalence and vivid portrayal of events. The American TV for instance presents high level of violence

(Comstock and Paik, 1991) and America has the highest rate of homicide among western nations (Huesmann and Miller, 1994). Exposure to media violence has been reported as one of the crucial factors for aggressive behaviour in America. In several experimental studies it has been reported that participants (both children and adults), who witnessed media violence, later demonstrated higher level of aggression than participants who were not exposed to such material. It has also been established through studies that media violence has cumulative effect on the



VIOLENCE IN SCHOOL

2 shot dead by 'taunted' student

JOHN HUGHES, NEW YORK
A 15-year-old student
opened fire at his high school
on Tuesday, killing two
other students and wounding
three others.



Students gathered around the victim of the shooting at the high school in New York.

Student opens fire at school, shot

By John Hughes, New York

AN 15-YEAR-OLD student opened fire at his high school, wounding three classmates and two teachers before he was shot by a police officer who engaged him in a running gun battle, authorities said.

There was no immediate indication of what triggered yesterday's violence at Lincoln High School, which came less than two weeks after two students were killed at a nearby school in Seattle.

The suspect, identified by authorities as Jason Hoffman, was shot in the jaw and buttocks, the most serious injuries stemming from the violence.

Shooting police wounded suffered by the students and teachers were not life-threatening, hospital and police officials said. Five other students and adults were treated for various other injuries, none of them



AFFECTIONATE HUG: A student embraces her partner after the shooting.

Junior Roger Pickett, 16, was in math class taking a test when he heard a rapid succession of about six shots. He said he looked outside the window and saw a round man

with blood on his face. Everyone in the class then climbed. Three students stayed in the room for 30 minutes, until police ordered them out.

John Hughes, 15, says he was in the room when the shooting started. He says he saw Hoffman shoot at the students and teachers.

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WWF-inspired bullies pulverise classmate

By John Hughes, New York

ONE TV'S SHOW ABOUT A
WRESTLER, THE 'WRESTLER',
HAS INSPIRED A SERIES OF
BULLYING INCIDENTS AT
SCHOOLS, INCLUDING ONE
WHERE A STUDENT WAS
KILLED.

The show, which is a
parody of the popular
wrestling show 'Wrestling
Stars', has been shown
on TV for several years.

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Students gathered around the victim of the shooting at the high school in New York.

Bullying, teasing 'big problems' for US kids

By John Hughes, New York

BULLYING, TEASING AND discrimination
are "big problems" for American children,
a new survey reported on Thursday.

Nearly three-quarters of the children
surveyed said teasing and bullying occurred
at their schools, and about half of those, aged
9 to 11 years, said discrimination and
violence were "big problems" for kids their age.

By coincidence, the survey was released
in the aftermath of the latest fatal school
shooting in the US in which the 15-year-old
killed a classmate as he tried to have been
frequently bullied at school.

The survey, conducted for the Kaiser Family
Foundation, Nickelodeon children's television
and Children Now, aimed to show the
need for better communication between
American parents and children.

"It's not just parents of teenagers any-
more who stay up late worrying about their
kids," said Kaiser's Tina Hoff. "This is a

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rate of aggression. The more a child watches these shows the more likely he is to behave aggressively in adult life in a wide range of situations.

Similar influences have been reported of the aggressive video games, aggressive toys and print media, which publishes crimes in a glorified manner. Though on the basis of the findings available so far it is difficult to establish firmly the long term effect of media violence on aggression, yet, the existing evidence seems to offer at least moderate support for the conclusion that exposure to media violence can contribute, along with other factors, to the occurrence of aggressive behaviour.

The effect of media violence on children's behaviour has been presented in the diagram given in the next page:

Numerous incidents have been reported about children jumping from their school buildings or homes influenced by a recent popular Indian TV Serial 'Shaktiman' or TV advertisements of Pepsi and Coca Cola etc. Recently a Delhi school student was mercilessly beaten by his friends influenced by WWF TV programme. Large number of incidents of crime, sexual harassment etc., may be quoted which had been carried out on the patterns of either a film or a TV programme.

6.4.4 Violence in School

The description in the previous section clearly indicates that a child enters in school bearing an imprint of a world, real or fictitious, far beyond the boundaries of the family and the immediate community. As identified by Delors (1996), the child brings with him/her the problems of aggression, violence, hunger, poverty and drugs in the school. Teachers, therefore, are expected not only to cope with these problems but also to help children to channelise their aggression in constructive activities and promote tolerance, which is the major determinant of peaceful social order.

Violence in school is manifested in various ways such as bullying, sexual and racial harassment, intolerance of certain religious, cultural or ethnic groups, damage to school property etc. The most popular violence in school that has been reported from various parts of the country and around the world is bullying. It includes, physical, verbal and emotional abuse. Bullying is a problem not only from victim's point of view who has to suffer emotional, mental and physical pain but also for the bully as it is symptomatic of a deeper problem and lack of respect for the dignity and integrity of others. The concern for bullying in schools has been

frequently addressed in international forums on human rights and peace education and is becoming the major cause of violent behaviour among school children. A survey of American children (2001) conducted by Kaiser Family foundation reports that bullying, teasing and discrimination are big problems in American Schools. Nearly 30% of children surveyed accepted that teasing and bullying occurred at their schools and about 50% of children in the age group of 8 to 11 years conceded that discrimination and violence were 'big problems' for kids of their age. The case of Charles Andy Williams, a 15 year old student of Santana High School in America who killed two of his school mates speaks of, not only the problem of violence in school, but also the consequences of bullying which forced the child into an equally aggressive and violent behaviour. William, bullied by his classmates for his small size, wrote to his friends "My school is horrible, I hate it there, everyone is horrible to me". The survey stressed on the need of better communication between parents and children on issues related to bullying, teasing and discrimination etc.

The incident reported above indicates the need for interventions, not only for the student being victimised

Check Your Progress I

- Q1. Discuss any two factors contributing to violence amongst students.
- Q2. Identify and make a list of certain subcultures, which promote aggressive models.

but also for the bully student and for the class as a whole. There is a need to develop the sense of justice and moral responsibility otherwise children and adolescents who bully may grow into adults who foster intolerance and injustice in the community. Bullying may have the following adverse effect on the victim:

- i. It may reduce the self-esteem of victims. Research evidence (Rigby and Slee 1993, Rosenberg 1986) reveal that students who report high levels of being victimised are relatively low in self-esteem.
- ii. Students who are frequently bullied tend to be more isolated with very few friends.
- iii. Bullying may cause absenteeism as the student avoids going to school.
- iv. The student who is bullied continually at school and is unable to retaliate directly may be motivated to take it out on someone else. Many recent cases of mindless shooting by students in American schools are examples of such displacement of aggression and violence in which innocent victims suffer.
- v. Bullying may often result in poor health condition and even suicide by the victim.

6.5 Role of Teachers

Education for peace calls for promotion of the values of humility, caring and sharing, cooperation, non-violence and tolerance among students. The teacher, therefore, is expected to identify the behavioural symptoms indicative of

potential violence among students. UNESCO has identified fifteen symptoms of intolerance and their behavioural indicators, which may be utilised by teachers. These include Abusive Language; Stereotyping; Teasing; Prejudice; Scapegoating; Discrimination; Ostracism; Harassment; Desecration or Defacement; Bullying; Expulsion; Exclusion; Segregation; Repression and Destruction etc. The teacher should try to identify these symptoms of intolerance among students. An early identification of these symptoms may help in taking necessary preventive measures in time.

Interventions are necessary not only to safeguard the student being victimised, but also, for the sake of student indulging in violence in school. It also requires active cooperation of parents to help the victim and the student indulging in such activity to make him realise that violence is not the solution of the problem and also that the consequences of violence is always detrimental and non-rewarding.

Sometimes we ignore the aggressive behaviour of students. However, ignoring violent behaviour of student by condoning it with silence may be taken by the student, indulging in such activity, as the approval of the activity. This will not help in developing sense of justice or responsibility in the aggressive student. Such student may grow into adult who fosters violence and injustice in his community. Therefore, actions must be taken, the severity of which may depend upon the nature of violence involved.

Hiroko Sigimura of Japan offers following suggestions to teachers for prevention of bullying in schools:

- ♦ Ensure that adults do not model violence.
- ♦ Be alert so that bullying can be detected as early as possible.
- ♦ Identify symptoms of violence as early as possible and intervene in time.
- ♦ Try to develop warm and supportive human relationship with students.
- ♦ Emphasise the value of human dignity and teach about human rights and duties.
- ♦ Promote consciousness of the nature and consequences of violence and intimidation.
- ♦ Generate an awareness of and an appreciation for the concepts and skills of non-violence.
- ♦ Teach problem-solving and conflict resolution.
- ♦ Develop a cooperative, tolerant, supportive classroom environment.
- ♦ Provide opportunities for the development of social skills through dramatics, plays, community singing, cooperative learning groups, and project works etc.
- ♦ Strengthen ties between teachers and parents, and between school and community as violence is not an individual problem but is a community challenge.

The teacher, therefore, needs to adopt a cooperative and holistic approach within the wider framework of school curriculum to develop culture of peace in schools. Tolerance, respect for human rights, cultural, ethnic, racial

diversity and consciousness for ones own duties may help in developing cooperation and better understanding among students.

In a nutshell, in order to develop a culture of peace you are expected to:

- ♦ Make students aware of their responsibilities as citizen.
- ♦ Help them realise that intolerance and violence is not the solution to the problem. There are other positive ways to solve the differences.
- ♦ Acquaint them with the cultural diversity of the country and neighbourhood.
- ♦ Develop respect for others and prepare them for global citizenship.
- ♦ Help them to realise the uniqueness of individual human being, and make them aware of human rights.
- ♦ Help them to develop capacity to resolve their differences through cooperative endeavours instead of violent means.

You may adopt following strategies to prevent violence and promote tolerance and a culture of peace in schools.

I. **Conflict Resolution and Problem Solving**

Conflict is an inevitable aspect of human existence, however, students have to be prepared in skills and efficiencies to resolve conflict through positive dialogue rather than through violent means. Peace and tolerance can be promoted through the knowledge of 'alternatives to violence' and skills in dealing with conflict constructively, cooperatively and non-violently. You

may follow following steps to help students to resolve conflicts:

- a) Identify and discuss the problem.
- b) Brainstorm possible options and solutions.
- c) Identify consequences of each option and solution.
- d) Choose the best solution.
- e) Detail out the plans and activities to carry out your solution.

Conflict Mapping

Conflict mapping may help you to develop a better understanding among the students on various aspects related to a conflict. You may ask the students to reflect and discuss on the following questions related to a conflict:

- Who are the parties involved in the conflict?
- What are their needs?
- What are the major points of disagreements?
- What are their fears?

This mapping process may help students to delineate the causes of conflict and identify alternative suggestions to resolve it. Since it is a complex process you may start with a case study or a problem with which students are familiar. You can take any conflict present in their local environment and try to develop the mapping skill among students. Once it is developed they can easily apply this skill to a variety of conflicts at the local, national or international level.

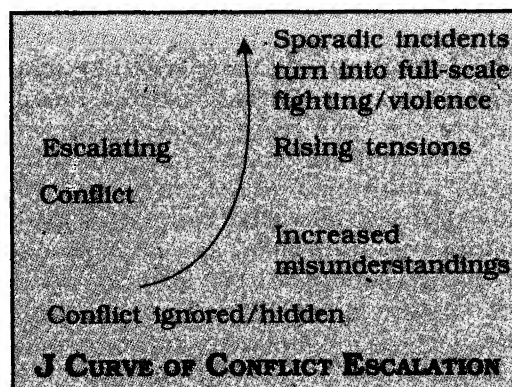
Conflict Tracking

You may use the tracking process to increase students' awareness of how the

conflict may escalate destructively and when they are easier to resolve peacefully. Ask students to discuss and reflect on the following questions:

- What course does the conflict takes?
- Has the conflict escalated?
- Has it become destructive rather than constructive?
- What steps could have been taken to resolve it peacefully?
- Was the conflict ignored or hidden for too long?

You may take any current local, political or social problem as an example. A 'J curve' of conflict escalation may be developed as indicated below:



You may now ask the students to reflect on the methods used to resolve a conflict, its effectiveness in conflict resolution and the alternative methods, which could have been used to seek a peaceful resolution. Students may be encouraged to evaluate the effectiveness of various styles of conflict resolution such as avoidance, aggression, assertiveness and non-violent problem solving styles for promoting sustainable peace and harmony.

Provision in India which protect the dignity of human being in the form of Fundamental Rights and Directive Principles of the State Policy. Going a step further, the Indian Constitution also talks about the Fundamental Duties of its citizens to strike a balance between rights and duties and ensure peace.

We have discussed about the need for integrating various issues and values related to human rights in the school curriculum right from the pre-school level upto the entire spectrum of school life. The aim of teaching human rights education may vary from one stage to another stage of school education and so will be the methodology of teaching human rights education. However, it has to be integrated in both curricular and co-curricular areas. Even the hidden curriculum of education should be to promote a culture of respect for human dignity and human values through the entire school environment. The role of teacher and need for readjustment of pre-service and in-service teacher education programmes has also been discussed in this module.

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CHAPTER 3

CONTENT AND PEDAGOGY FOR PEACE EDUCATION

3.1 Overview

This module describes the content and pedagogy for peace education. The module treats peace as a macro-concept and relates to peace education as a micro-concept. UNESCO's new thrust on 'learning to live together' has implications for pedagogy for peace education. These methodologies emanate from religious philosophies. Aims of peace education and the underlying assumptions are also described in this module. A research study conducted on school children, and problems of war and peace are also dealt with in this module.

Major thrust of this module is on the pedagogical aspects of peace education which the teachers and teacher educators ought to learn and adopt. These pedagogies are described in the form of instructional strategies with particular emphasis on indigenous approaches like the value of Yoga in reducing tensions and promoting peace in the individual, both within and the external self. In this context, methods of imparting value education are also briefly referred to.

The teachers are made aware of the participatory methodologies such as story telling, group discussion, project work, role-playing, conflict resolution, and brain storming, rational and analytical methods. These methods are used to teach various components of peace, international understanding, human rights and responsibilities of the individual.

3.2 Objectives

Upon reading of this module you will be able to:

- ♦ Relate macro concept of peace education with micro concept;
- ♦ Identify the content and themes of peace education, which can be taught in the classroom through curricular and co-curricular approaches;
- ♦ Describe that values, as part of peace education can be inculcated through direct and indirect approaches but mostly through living examples;
- ♦ Discuss various approaches in promoting the concepts of value education and human rights;

- ♦ Become aware of the recently developed methods of peace education;
- ♦ Become acquainted with the various audio-visual materials, which can be used to promote peace and concern for the fellow human beings.

3.3 Nature and Concept of Peace Education

Lennart Vriens (1989) says that it is possible to discriminate/identify the following five different categories of peace education from among the many descriptions:

- ♦ Peace education is the education for peaceful people who will make peace on earth. Education is a powerful means for bringing about peace.
- ♦ Peace education is a type of education, which introduces pupils into political backgrounds of war and identifies factors that interfere with peace.
- ♦ Peace education is particularly effective education and has therapeutic dimension as well. People get relief from the troubles, which bother them. The preamble of UNESCO's Constitution is based upon psychological aspect of peace, which states: "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed."
- ♦ Peace education has strong relations with religious education. Before referring to a particular religion, we must stress that major

religious philosophies of the world lay stress on individual or personal peace. (In the USA there have been numerous incidents of violence in schools resulting in injuries or deaths of students and their teachers. Soon after an incident is reported; the religious leaders come forward to give solace to the affected persons through counselling).

- ♦ There is only indirect relationship between education and peace. Education is one of the other factors (e.g., politics, science, energy, environment) of peace. So education has to act along with other agencies of peace. For example, in the socialist perspective, as a political ideology, equal distribution of wealth and private property is stressed to avoid social tension and unrest. Wealth is considered as root cause of all the social evils and violence. Peace education tries to relate itself with attitudes and value formation. It includes qualities like emancipation, solidarity, democratic attitudes and one's ability to defend oneself against manipulation and prejudice. These qualities can be developed through peace education.

Obach (1987) has identified three assumptions, which form the bases of peace education.

The first assumption is that education is a process that occurs not only in human communities but also within the whole earth community. Life on earth includes even higher life

forms consisting of species of animal kingdom. These forms of life move in groups (e.g., packs of wolves, prides of lions, community of monkeys and chimpanzees etc.). Traditions and hierarchy developed in their community are passed by one generation to the next. Education being imparted to human beings proves instrumental in providing information and skills, which the communities are expected to acquire. The real concern of education should be how to cope with survival skills and also to enhance community's conservation of traditions and development.

The second assumption is that peace is a kind of constellation of needs, desires, wishes and values, which are imprinted in human consciousness, both individually and collectively. The implication of this assumption is that human species learned to fight war because it proved an effective way of fulfilling the needs of the group/tribe. Because this strategy worked for quite some time, one generation passed on the tradition of war to the other but now the situation has changed due to the mass media exposing the dangers of war.

The third assumption deals with the human beings whose growth and development is consistent with the evolutionary process of our planet. There is a kind of inter-communication taking place between the living and non-living components of the planet earth. Due to communication, power of the individual and community life on earth is enhanced, upgraded and

growth sustained. That is why the educationalists now emphasise the role of sustainable development in education sub-sector as well.

3.4 Aims of Peace Education

Persual of literature reveals that there are numerous aims of peace education and it is not possible to achieve all of them through one single curricular approach. The achievable aims are identified below from the pioneering work of Vriens who conducted a research study in Netherlands in 1988.

- ♦ The school should encourage solidarity and involvement with other groups and individuals.
- ♦ The school should teach children to deal with conflicts in a just and peaceful way.
- ♦ The school should make children aware of the prejudices and also teach them to combat these prejudices through educational means.
- ♦ The school should eliminate injustice, distrust, fear and feelings of hostility.
- ♦ The school should teach children to work and play together and other group activities.
- ♦ The school should encourage among children an attitude, which is opposed to violence and acts of war.
- ♦ The school should teach the children to deal with aggression in a responsible way.
- ♦ The school should acquaint children with democratic "rules of

games" and then guide them to think independently and be more mature.

- ♦ The school should introduce to the children the major global problems and let them know that things can be changed for the better by assigning responsibility to the children.

The above listed aims of peace education can be realised through school curriculum and also co-curricular activities. For example, the objective of 'encouraging solidarity and involvement' can be realised when the children learn to collect, assimilate and assess information. The school subjects, which cover this particular aim of peace education, include world orientation, geography, history, general religious and humanistic guidance and arts.

3.5 Knowledge Areas and Themes of Peace Education

If we analyse the existing political, social and economic conditions prevailing in the world, we would be able to identify the knowledge areas and themes of peace education. In the educational context, it is observed that the themes of peace education can also be treated as the themes of global or environmental education. Global Studies Curriculum has been developed and lessons on the contents have been written by Feeney, Kovalesky and Barry (1998). The five subjects of global studies include geographical setting, global history, global society, global economics, and global politics.

The contents which form the bases of Global Studies include: Africa, India (South Asia), S.E. Asia, China, Japan, Latin America, Middle East, Western and Eastern Europe.

Examples of global or environmental education themes as identified by Vriens (1989) include the following:

Armament:

- ♦ arms race
- ♦ military balance
- ♦ committed/ uncommitted countries
- ♦ disarmament
- ♦ pacifism
- ♦ arms trade
- ♦ non-proliferation of arms

Political System:

- ♦ democracy/dictatorship
- ♦ freedom/lack of freedom
- ♦ capitalism
- ♦ socialism
- ♦ ideology
- ♦ power
- ♦ international cooperation
- ♦ positions of minorities
- ♦ globalisation*
- ♦ terrorism* and violence eroding human values of mankind
- ♦ discrimination, oppression, conflicts
- ♦ exploitation at all levels in different forms

Development problems:

- ♦ poverty
- ♦ under-development/exploitation
- ♦ international solidarity
- ♦ development cooperation
- ♦ (neo)colonialism

- ♦ third world
- ♦ liberation movements
- ♦ development versus conservation*
- ♦ liberalisation of economy*

**issues that have emerged recently*

In treating these themes, peace education deals with the conflicting side of the above topics and pays attention to the question as to how these problems can be solved with as little violence as possible.

To quote Vriens: "That is why rather controversial themes often come up for discussion like the Israeli-Palestinian question, UN-CTAD conferences, acid rain, agriculture in rich countries, poverty in the poor ones, the position of women in the society and family life etc. The point is to give people insight into open and latent conflicts, which involve open or structural violence. Of course in doing so we must not lose sight of reality; conflicts are not always solved without violence but the aim of peace education remains to teach people as much as possible to search for non-violent or less violent solutions to problems; peace education propagates this as its expressed ideal" (p. 53).

3.5.1 Researches on Children's Conception of War and Peace

Research on war and peace is based on the assumption that there are basic differences between the world of children and those of adults. The children experience war and peace problems in their own way. They do not necessarily refer to the same thing when

they use the notions of peace and war as in the adult sense. A study on this topic was conducted by Vriens (1988) on 402 children in the age group of 6 and 12 years. Of these 50 children took part in a pilot investigation. However, 206 children were part of the main study and another sub-sample of 130 children participated in three counter studies. The main question asked from children consisted of: "What does war and peace mean to you?" The information collected on the possible parameters of this question consisted of the following components of the study:

- i. Compositions on the future: What would the world look like after 25 years?
- ii. Drawing pictures of war and peace as the children perceived the subject.
- iii. Open discussions on war and peace with groups of 5 to 7 children.
- iv. Discussion with the teachers on the teaching materials collected.

The results of the above study were as follows:

The first set of main conclusions pertains to the consecutive stages, which relate to both boys and girls between the age group of 6 and 12 years. They indicated their position on war and peace. The children between 6-7 age group found it difficult to understand the notions of war and peace. There was, however, a tendency to link **peace to harmony and war to threat**. But this feeling was expressed in a rather general way, by drawing raindrops falling from a big

black cloud. War was perceived by children something like a quarrel and peace is like becoming friends again. Generally speaking, and surprisingly too, boys had a positive attitude towards war from the age of 7 or 8 onwards, whereas girls were outspoken against war and were in favour of peace. Both groups of children conceived war in a conventional way. Peace is interpreted both as positive and negative phenomenon. From the age of about 11 years, another significant change in perception takes place with regard to the danger of nuclear weapons and war. This caused boys to reconsider their positive attitude towards war and strengthened girls in their criticism of war. They described both war and peace in terms of pursuit of power, international relations and disarmament. According to children, peace becomes hard to achieve due to unwillingness of superpower to do away with nuclear weapons. The situation has, however, changed for the better after this study of children's conceptions of war and peace was completed.

The second conclusion was that boys assess war positively and it is perceived as an extremely interesting and exciting thing, mostly because of the thrill involved in it. On the other

hand, girls are not only ignorant of a number of exciting details of war, but also they are not much concerned with the consequence of war.

A third conclusion is based on counter studies, which show that child's experiences, and opinions about war and peace are influenced greatly by the culture and political climate of the country. For example, in Netherlands, World War Two is the main model of war and in Canada it is associated with National Commemoration Day for the soldiers who laid their lives for the country. In India, similar war events (e.g., Kargil War) will become the role model of sacrifices made by the soldiers for the present generation.

In conclusion, we can say that peace education must be seen as a dialogue between educators and students about the global problems, which is our shared responsibility.

3.6 Methods and Approaches to Peace Education

3.6.1 Humanistic Instructional Strategies for Peace Education

Saroj Srivastava (1988) an activist working in the area of peace education has discussed specific humanistic strategies, which are likely to help us in achieving the desired goal of peace

Check Your Progress I

- Q1. Why peace education was one of the thrust areas of UNO Charter?
- Q2. How can value education promote the cause of peace?
- Q3. How global studies as a subject is important for international understanding?
- Q4. Suggest at least one research study in the area of peace education.

education. Some possible teaching activities are discussed below:

- i. **Helping the student to Rise above the Self:** In this category she has included four kinds of activities, including: (a) Understanding relationship among human beings by organising activities like Women's Day, Parents Day, Community Day and so forth. These activities will enhance harmony in human relationships and make children aware of the joy of living for others; (b) Relationships with Animal Kingdom: Activities such as celebration of World Environment day, preparation of albums and scrap books containing pictures of animals and plants, visits to zoos and wild life parks and sanctuaries may be organised. Children may be encouraged to have group projects under the supervision of their teachers in order to discover how animals help in maintaining the ecological balance and improve human life; (c) Relationship with the Vegetable Kingdom: The plant kingdom is an important component of nature which affects the quality of human life. A new attitude towards plants, trees, conservation of species, generic pool etc., needs to be developed; (d) Relationship with Inanimate World: The existence of human beings is dependent on and conditioned by the physical world, that is earth, water, air, fire and ether. In India, the religious ceremonies among various religious

groups start by worshipping these elements as a mark of respect to the inanimate world. Group projects on environmental education may form the concepts of diversity, interdependence and inter relatedness.

- ii. **Students Diaries:** Students may be encouraged to maintain diaries of important events and good deeds done by them for the needy persons. Also they might record self-confessions of whatever wrong they might have committed such as stealing, telling a lie, showing cruelty to animals and showing disrespect towards parents and teachers etc.
- iii. **Yogic way of Life:** Yoga is considered to be significant for self-discipline and concentration of mind by exercising breath control exercises. Today, insomnia is a common sleep disorder. Yogic exercises reduce body tension and one gets sound sleep after performing exercises which is good for self-harmony.
- iv. **Group Harmony:** In group activities, one develops the "We" feeling instead of the "I" feeling. Camp life is enjoyed by the students in Scouting and Guiding, NSS, NCC and nature trails. All these activities enable them to rise above narrow loyalties in later life, which cuts across ideological, religious and racial differences. Community singing, community games and common meals should be encouraged for better mental health. Children should be encouraged to visit orphanages and other welfare

institutions where the disabled children study and get education. It is reported in the newspapers that visiting Cricket Teams from other countries go to orphanages and asylums. The idea of 'one world' is gaining ground day-by-day. Group living encourages harmony and leads to the realisation that the good of the individual and that of the group are mutually interdependent.

- v. **Natural Harmony:** Present day education is devoid of the sense of belongingness and, stresses on acquisition of factual information. National harmony depends on minimising of group rivalries and tensions. The children should be encouraged to list down things of which they are proud of and also those which brings shame to the country and also those which can minimise national disharmony.
- vi. **World Harmony:** All teaching for world peace should be based on national peace and harmony. National disasters expect participation of all (Orissa cyclone, Gujarat earthquake, and help rendered by the villages to the victims of rail accidents near Khanna in Punjab are examples).

3.6.2 New Methodologies and Approaches to Teaching Peace Education

New pathways to peace are being explored. For example, old ways of teaching history as a series of wars, conflicts and conquests have to be replaced. Muttart (1987) points out,

"We have to eradicate from our hearts and minds all obstacles to peace i.e., racial prejudice and attitudes that feed religious strife and encourage inequalities between men and women". Formal education itself has been a powerful tool for eradicating such prejudices. It has to be further freed from prejudice and narrow national bias and reinforced with true spiritual education. There are many indications that we are going on well on the peace pathway with the help of several international institutions like UNESCO.

Reading Biographies of Eminent Persons: There is no substitute to good education which, according to Richard Nixon, (1990), only comes from 'having read more, studied more, and suffered more'. In his biography, 'In the Arena', Nixon has devoted one full chapter to the description of good teachers. To quote him: "Each student should leave senior secondary by reading English upto 12th grade or better. He should have read great English writers such as Shakespeare, Dickens... and in translation, Great Russian writers such as Tolstoy and also selected Spanish writers... Black students should know something about Hobbes, Locke, and Rousseau and white students should know about Gandhi and Martin Luther King Jr".

Nixon further writes: "When I graduated from my high school, my mother gave to me a biography of Gandhi, whose concepts of peaceful change and passive resistance appealed to her and me as well" (p. 84).

Biographies of scientists, writers and world-class statesmen are

important ways to know the contribution of these people towards peace. Everybody is well aware of Albert Einstein's observations about Gandhi when the latter died: "Generations to come, it may be, will scarce believe that such a one as this ever in flesh and blood walked upon this earth". In the same context, Lois V. Mountbatten, the last British Viceroy to India, observed about Gandhi: "Mahatma Gandhi will go down in history on par with Buddha and Jesus Christ". Similarly, Richard Attenborough, wrote about Nehru in the 'Making of Film on Gandhi': "there is no doubt in my mind that if the number of great figures that I have had the privilege of knowing over the years, none impressed me more deeply than Pandit Nehru". Bowlby's (1990) biography of Charles Darwin gives description of the voyages of this great scientist. Not only does this biography provide insights into Darwin's life and his method of working but also students of science and psychology get insights into scientific method which includes collection of animal and plant species, analysis and generalisation of findings. Nicola Beauman in 1993 brought out the biography of E. M. Foster who wrote important book titled 'Passage to India'. One finds penetrating descriptions of Indian cities of those days by E.M. Foster. For example, about Bhopal, Foster records: "Built on the shore of a long blue lake but the country is barren and ugly". At Ujjain, Foster found it difficult to persuade his driver to take him to the ruins of the ancient city than to the water palace. Udaipur is

described by Foster as "Venice of the East". Such descriptions go a long way in understanding the life and times of the world leaders, scientists and writers.

Value Education for Peace: Social learning theorists emphasise modelling as a method of imparting value education, which promotes peace education. The children can be benefited greatly by Gandhiji's "My Experiments With Truth". The NCTE has published "Gandhi on Education" which would certainly prove a good resource material for the teachers.

The UNESCO organised an international conference at National Institute for Educational Research (NIER), Tokyo in 1999 on the theme titled "Teacher Education for Peace and International Understanding". The conference identified ten core values, which was proposed to be included in teacher education programme in different countries in order to promote peace and International Understanding. These ten core values include: human rights and responsibilities, mutual understanding, democracy, tolerance, inner peace and harmony, human dignity, sustainable development, international cooperation, sharing and caring, justice in all aspects of life and appreciation of diversity.

Inculcating Core Values of Peace and Core Teaching Skills: Teaching of value education is done through many approaches. These include methodologies adopted by cognitive psychologists, moral reasoning theorists and affective and social

learning theorists. It is important to draw conclusions from these theories and disseminate the same to the teachers. What is more important is that the teacher educators may identify various sub-components of these values and teach these skills during teacher training.

3.6.3 Developing Skills for International Understanding

When the students enter secondary school they generally have little knowledge or understanding of the current world affairs especially in economic or political terms. They also have limited knowledge of geography subject. In order to achieve the objective of international or global understanding the most common technique is conducting an exercise of '**International Parliament**', which is modelled on the United Nations General Assembly and may include work of the Security Council of the United Nations. These days UNO is organising peace keeping operations with the help of armed forces of different countries who live together and work together in the affected countries. The teachers and students require training in current affairs. They are required to read, or monitor on radio or television the international news reports and arrange lectures for the students in the morning assembly. One such opportunity came during July 2000 when peace negotiations were going on for two weeks between elders of Palestine and Israel at Camp David in the USA in which the then President

Bill Clinton took keen interest. These negotiations could be monitored by the teachers on day-to-day basis for the students.

We should also give training to the students for organising International Parliament. In the mock Parliament, each student represents a particular country and reports to the Parliament what has happened to his/her country for the week and then there is question time in which one defends his/her country from some difficult situations. It is because of 'International Parliament' that the students read more from the newspapers. Hen Burnley (1988) has outlined the advantage of such a Parliament.

"Through International Parliament, students understand the complex reasons or disputes and how member nations can interact and relate to maintain world peace and security. They learn to practice roles of mediations, conciliation and arbitration and come to realise that member countries must take responsibility for their actions" (p. 112)

Carson (1991) has suggested that another forum namely, the '**International Classroom**' could be used for imparting peace education. He cites the example of one Alex Taylor Summer City school in Edmonton (Alberta, Canada) where 140 children studied from KG to Class VI in 1991. These children represented more than 120 ethnic groups. English was taught as a second language to the multicultural groups of children who came from Vietnam, El Salvador, East

European countries and other countries. Many children were first generation born Canadians who had parents who did not speak English in their homes and who found the dominant culture strange. Canadian youth culture and the parents' native culture were often in conflict, thus the children were caught between two cultures. The international classroom poses two questions to the University Faculties of Education.

- i. How should we respond to the **Cultural "Other"** who is already in our midst?
- ii. How should we live our **global future together**?

Carson (1991) observes that traditional cultural theory does not provide answers to the above questions.

"Much of traditional educational theory has been caught in a kind of "nowhere land", trying to use quantitative research to shape an age of universal child and a universal teacher come to inhabit the pages of our text books of our learning theory, child development and instructional methods. It is a model of theory into practice. And in this model, theory always runs late, coming behind the actual conditions in schools" (p. 51).

In a slightly different but indigenous context, we find that the children of migrant agricultural labour from the states of Orissa, Bihar, U.P. who migrate to northern states (Haryana and Punjab) adjust very well to the school life though the instruction by the teachers is not in the mother tongue of

the child. It is noticed that adaptations of these children to the life in the classrooms have been fast and many of these children are getting good marks in the school examinations.

3.6.4 Adjusting to Basic Realities of Global Education

Johnson (1987) has drawn our attention to the basic realities of **global education**, a concept that is to be practiced as a means of preparing individuals to participate in an international society. Global education is based on the following principles/assumptions:

- i. **Humankind as one Family:** Comprehension of this principle is essential to cooperate and bring peace in all facets of human endeavours. Recognition of our common spiritual bond will enable us to develop a high regard for spiritual and moral values which forms the basis for the elimination of prejudice of race, nation, sex, education, colour, creed and material wealth.
- ii. **Innate Goodness of Human Beings:** Children for peace have to be taught and encouraged to use their potential in positive, creative and productive ways. They will ultimately contribute to the human development.
- iii. **Equality between the Sexes:** The denial of equality perpetuates injustice against nearly one half of world's population and promotes harmful attitudes and habits that are carried from the family to the

work place, to political life and ultimately to international relations. Therefore, in order to achieve human development, equality of men and women may be ensured through classroom practices by the teachers based on equity considerations.

- iv. **Inviolable Right of every Individual:** Universal Education (UE), based on local specific conditions would pave the way for the decentralisation of economic, social and political power. UE will ensure conservation of cultural heritages and that knowledge and training will enable persons to make new discoveries and development ideas.
- v. **Maintaining Harmony:** It is essential that harmony among mineral, plant, animal and human world should be maintained. This should be a fundamental principle upon which peace education should be based.

3.6.5 Future Instructional Strategies

Klien (1988) has identified the following instructional strategies for future educational needs of children:

- ♦ Teaching curriculum will not be totally replaced by person-machine system. Teaching will continue to remain a social process, purposely

organised and conducted on pedagogical principles.

- ♦ Human knowledge and its applications in various spheres of life will continue to expand requiring higher levels of general education.
- ♦ From the vast experience that has been gained by many countries and also by careful analysis, conclusions and implications may be drawn about the characteristics of pupil activity in lessons on peace education.
- ♦ The whole lesson should be organised in a way that is oriented towards problems, which awakens curiosity, teaches problem solving and guides pupils toward scientific ways of thinking and working.
- ♦ Learning for the future requires communication and cooperation, activity that gives support to others, and criticism and self-criticism within the community.
- ♦ Education now is influenced to a greater extent by mass communications, educational television and video technology, and by the increasing mass of information in daily life.

The above listed principles of instruction would also apply to peace education.

Check Your Progress II

- Q1. How biographies of eminent persons serve the cause of peace among nations?
- Q2. Suggest some topics for discussion in the 'International Parliament', which the students can organise in their classroom
- Q3. List the values, which are specifically related to peace education
- Q4. How can equality of educational opportunity among men and women contribute towards peace education?

SUM UP

In this module several concepts related to peace education have been outlined. After outlining the broader objectives of the module, aims of peace education were listed. It was followed by the nature themes, assumptions and research study on peace. The themes of peace education were divided into three components (armament, political system, developmental problems) and the related sub-components of peace education, its methods and approaches involving TV, Video etc. Future instructional strategies are also mentioned in the module.

EXERCISES

- Q1. What has been the contribution of education and mass media towards peace?
- Q2. Why Human Rights has emerged as an important area of study?
- Q3. Write briefly the contribution of education towards International Understanding.
- Q4. How does the migration of people for employment from one state to another promote national peace, integration and harmony?

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CHAPTER 4

PEACE EDUCATION IN TEACHER EDUCATION CURRICULUM

4.1 Overview

Due to advancement in science and technology, the world has today converted into a global village. Any event or happening in one part of the world has quick effect on another. However, in spite of mutual sharing of concerns of human being, it has resulted in social, political, economic imbalances and socio-cultural crises. The erosion of values, intolerance, and widening gap between rich and poor has adversely affected the art, and philosophy of life to 'live together in harmony and peace'. This has created an urgent need to revive the spirit of life to live together, which may lead to peace and harmony. For this, education for peace is the need of hour at every stage of life. This aspect has drawn the attention of eminent educationists throughout the world.

Teachers are the pivot around which education revolves. Therefore, if we want to promote peace through our education system and schools, we need to orient our teacher educators and teachers towards peace education. This module aims at analysing the teacher

education curriculum and understanding of ways and means to incorporate peace education while transacting the teacher curriculum at various stages of teacher education programmes.

We will begin with defining the term 'peace education' and linking it with teacher education curriculum. We will further discuss how peace education can be incorporated while transacting teacher education curriculum through various methodologies and activities.

4.2 Objectives

After going through this module, you will be able to:

- ♦ Explain the need and importance of peace education for teacher education programme;
- ♦ Incorporate peace education in teacher education curriculum while transacting it;
- ♦ Sensitise teachers in peace education through teacher education curriculum;
- ♦ Identify curriculum components where peace education can be

brought in at different levels of teacher education programmes;

- ♦ Suggest methodologies and activities for peace education in teacher education programme.

4.3 The Context

Education is concerned with all round development i.e., social, intellectual, psycho-logical, emotional, spiritual development of the human being. To achieve this, conscious efforts are to be made to inculcate tolerance, mutual understanding, cooperation and awareness of human rights and values through proper education so that one can live together with peace and harmony. To impart this type of education, teacher educators and teachers should first be provided with appropriate skills, knowledge, understandings and competencies through quality teacher education curriculum and its transaction. As a result of this, the teachers will be in a position to transact peace education by inculcating tolerance, non-violence, cooperation and international understanding among students. Now, let us clarify the term peace education, its need and importance in teacher education programmes.

The concept of peace has been interpreted in a number of ways by various school of thoughts ranging from absence of war, absence of structural violence and sustainable development etc. Mahatma Gandhi interpreted it as absence of violence.

Violence to him means exploitation – economical, social, political of nation-

by-nation or of individual-by-individual.

To be brief, the concept of peace includes:

- i. Absence of war
- ii. Non-violent social system
- iii. Justice and freedom from exploitation
- iv. Ecological balance and conservation
- v. Peace of mind

The UNESCO conference on “Teacher Education for Peace and International Understanding” held at Japan (1999) identified certain core values for peace viz., mutual understanding, democracy, tolerance, inner peace and harmony, human dignity, international co-operation, sharing and caring, justice in all aspects of life, human rights and responsibility and appreciation of diversity. It is emphasised that these core values must be taken care of in teacher education curriculum.

4.3.1 Need and Importance of Peace Education

As discussed earlier, the advancement in science and technology has reduced the distance barrier. The world today can also be called as a ‘global village’. These advancements have lead to certain benefits and also some serious threat to the world community. The living conditions of the world today have faced proliferation of war machinery, high tension in politics particularly when it comes to competition of power centres, international conflicts, uneven

distribution of wealth/natural resources and violation of human rights etc. These conditions are threat to peace and may lead to the probability of war. In order to avoid this situation, there is an urgent need to develop among young generation the culture of peace and build international understanding and spirit to live together in peace and harmony. This is possible by imparting peace education to young generation.

Peace education is an effort to inform students about the various aspects of human conflict and the process of resolving it. It is based on the assumption that if the students are well-informed about various alternatives to the use of force they will abjure the path of violence.

As indicated in the earlier module, peace as a concept connotes more than cessation of war. It implies human beings working together to resolve conflicts, satisfy basic needs, respect justice and honour human rights. More comprehensively, it is a 'way of life' based on:

- i. Respect for life, denouncing of violence and promotion and practice of non-violence through education, dialogue and cooperation;
- ii. Respect for the principles of sovereignty, territorial integrity and political independence of states and non-interventions in matters, which are essentially within the domestic jurisdiction of any state in accordance with the Charter of United Nations and International Law.

- iii. Respect for and promotion of human rights and fundamental freedom.
- iv. Commitment to peaceful settlement of conflicts;
- v. Efforts to cater to the developmental and environmental needs of present and future generation;
- vi. Respect for and promotion of equal rights and opportunities for women and other deprived section of the society;
- vii. Adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations.

It is obvious from the above description that peace education is a very comprehensive concept which includes not only providing information about various aspects of human conflicts but also teaching skills of conflict resolution. It is an attempt to transform society by creating a peaceful consciousness that condemns violent behaviour. It tries to transform the thinking process of the students from violent solutions of various conflicts to non-violent processes. The core values inherent in the concept of peace education are mutual understanding, cooperation, tolerance, justice in all spheres of life, human rights and responsibilities etc. Besides the spiritual aspect also cannot be ignored which may help in bringing ultimate peace on earth. Therefore, teachers are to be

sensitised and be made well aware of peace education. The provision of appropriate skills, competencies and knowledge needed for peace education are to be made in teacher education programme so that teachers become competent to impart peace education in a desirable manner. It is an accepted fact that education plays a very important role in preparing the future generation. For this, teachers play a pivotal role in shaping the behaviour of future generation. Therefore, an effort to develop better generation should start from the teachers themselves. For peace education, the teacher can teach and facilitate the students in developing tolerance, cooperation and spirit to live together, which are the foundation of peace education. Thus, peace education should be made an important aspect of teacher education programmes.

4.3.2 Peace Education in Teacher Education Programmes

The quality of education is a direct consequence and outcome of the quality of teacher and teacher education programme/system. It is, therefore, desirable to improve teacher education programme to get quality teachers. National Council for Teacher Education (NCTE) has made an attempt to bring

out curriculum framework for teacher education programme to impart quality teacher education. In this curriculum framework there is no direct subjects/ courses for peace education in the teacher education programme. However, there exists indirect linkages to peace education. These indirect linkages are to be highlighted and attempts are to be made to sensitise teacher educators to promote teaching of peace, tolerance and international understanding. This will facilitate understanding of peace education among teacher trainees. The teacher trainees, on completion of their studies will practice and impart peace education among students they teach.

At present, two categories of teacher education programmes i.e., pre-service at elementary, and secondary/sr. secondary levels are in vogue. Let us analyse the existing teacher education curriculum in terms of peace education. This may create necessary awareness among teachers about their roles, responsibilities and functions in imparting peace education.

4.4 Pre-service Teacher Education Curriculum

National Council for Teacher Education has brought out "Curriculum Framework for Quality Teacher

Check Your Progress I

- Q1. Mention three core values for peace.
- Q2. Give two reasons for teaching peace education.
- Q3. Why peace education be highlighted in teacher education programme?

Education” for pre-service and in-service teacher education programmes. After going through this Teacher Education curriculum, it is quite clear that no separate course on “peace education” has been introduced. However, indirect linkages are available in Teacher Education Curriculum. To begin with, the objectives formulated for pre-service teacher education by NCTE are as follows:

- ♦ To promote capabilities for inculcating national values and goals enshrined in the Constitution of India.
- ♦ To sensitise teachers towards the promotion of social cohesion, international understanding and protection of human rights and rights of child.
- ♦ To sensitise teachers and teacher educators about emerging issues such as environment, ecology, population, gender equality etc.
- ♦ To empower teachers to cultivate rational thinking and scientific temper among students which will liberate them from bondage of prejudice, bias etc.

The analysis of these objectives reveals that teacher education curriculum must inculcate values like cooperation, mutual sharing, living together, and tolerance. These values have been clearly indicated in our national values, and in the chapter on Fundamental Rights and Duties of citizens, of our Constitution. It has been clearly highlighted in our Constitution by the 42nd Constitution Amendment Act that equality, love, justice, peace and

democracy must be included in the fundamental rights and duties. Thus, teacher education institutions must encompass a curricula and its transactional policy that prepares teachers and teacher educators to discharge their duties. The objectives related to promotion of social cohesion, international understanding and protection of human rights, and ecological environment has a direct linkage with peace education. The objective related to the development of scientific temper among children in order to make them free from prejudice, bias leads to peace education for providing equal opportunity to all without exploitation.

Not only the objectives but courses offered in teacher education curriculum have direct concern with peace education. The theory course — “Emerging Indian Society” helps teachers to improve quality of human life in the context of multiple internal and external forces due to globalisation impinging on man and society. This course provides knowledge of nature of Indian society having cultural diversities and political, economical and social disparities. It helps in developing insight to deal with problems related to discrimination, oppression, exploitation, terrorism and violence etc. Thus, this course deals with understanding and practice of peace education.

Besides theory courses of education, teaching of subjects at school level has direct linkages with peace education. The subjects like

Environmental Science, Social Science, Geography, Sociology, Science and Technology highlight the ecological and social imbalances and develop understanding to deal with these changes leading to peace and harmony. In addition to this, NCERT, an apex body in school education developed National Curriculum Framework for School Education. In this framework, value education leading to peace has been visualised as integral part of school education curriculum.

4.5 In-service Teacher Education Curriculum

In-service teacher education programmes are important in professional updating of teachers due to new advances emerging on educational horizons. Teachers update themselves by recurrent and continuous programmes organised through seminars, workshops, orientation courses etc. However, there are in-service training courses, which offer professional degree equivalent to pre-service courses. The Indira Gandhi National Open University (IGNOU) provides B.Ed. degree as well as Diploma in Primary Education (DPE) to in-service teachers through distance mode. The B.Ed. is offered to practicing teachers all over the country while DPE is offered to the teachers of North East region only. Analysis of curriculum offered by IGNOU for in-service teacher education programme clearly indicates that the core courses viz., 'Education and Society' and 'Teacher and School' provide understanding of Indian

society and help the teachers to solve problems leading to cultural diversities, economic and social disparities. These courses promote peace education by developing understanding towards various cultures, free from ethnic and cultural violence. Role of teacher in promoting international understanding and developing among students the spirit of cooperation, tolerance, love and affection for fellow beings is highlighted in these courses.

In addition to this, certificate course on Human Right Education has also been developed and offered to teachers as well as to common public to promote peace education through understanding of human rights and national values. NCTE has also developed self-learning modules in human rights education for teacher educators to sensitise teacher educators towards rights of child and human right. These modules have been extensively used in the orientation courses organised by the NCTE for teacher educators. NCERT has been organising Special Orientation Programmes of Primary Teachers (SOPT) since 1993. In these in-service programmes, components of international understanding, peace and cooperation are reflected in the modules of "Value Education" and "Teaching of Environment Studies, I and II".

4.6 Strategies and Activities for Peace Education

On analysis of pre-service and in-service teacher education curriculum, it is clear that peace education is not included as separate course or subject

of study. However, peace education like other intellectual education related to various subjects/courses has been considered ever since as of paramount importance. Teaching for peace and other related aspects like international understanding and human rights needs an integrated approach in curriculum transaction. This is possible by integrating core values of peace education in all major curricular areas/courses of teacher education programmes. The teacher educators must be well-equipped with pedagogical skills to incorporate contextual illustrations/examples in their curriculum transaction. Some of the transactional strategies are suggested below for teaching peace education.

4.6.1 Participatory Methodologies for Peace Education

To provide understanding and promoting practice of peace education, participatory methodologies are suggested. These participatory methodologies may include cooperative learning, group discussion, role-playing, conflict resolution, problem solving, and brainstorming. These participatory methodologies are useful

in understanding peace and its core values by involving teachers with the help of case studies, relevant illustrations and examples. Some of the issues related to peace education like 'Devastating arms race and nuclear technology', violence, terrorism, exploitation can be discussed thoroughly by teacher in a group discussion. Brain storming sessions on the issues like, 'Erosion of human values', related to peace education can be organised to find out possible reasons and solutions to this problem. Role-playing can be used for inculcating the spirit of 'living together'. Role of teachers in social reconstruction leading to peace and harmony can be used to resolve conflicts peacefully in an amicable manner.

4.6.2 Projects

As we all are familiar that project work is greatly useful for a variety of purposes. Students get to know and learn by doing things themselves and getting a first-hand experience. Project work can be equally useful for peace education. Project work can be picked up from any issue related to peace

Check Your Progress II

- Q1. List two objectives which have linkages with peace education in NCTE Curriculum Framework for Teacher Education.
- Q2. Name the theory course of pre-service teacher education curriculum, which deals with various aspects related to peace education.
- Q3. Mention the title of two courses of B.Ed. in-service teacher education curriculum of IGNOU, which provide understanding of core values of peace education.

education. For instance, while discussing 'Equality of opportunities' the issues of "Exploitation on various aspects" can be taken up as project work. The students may present a report on various factors leading to exploitation and deprivation of opportunities. The study of factors related to social, political, cultural, ethnic, economic aspects could be taken up which act as barrier to provide equality of opportunities and thus, creating violence in the society. The report of the project can be discussed and its implications for peace education can be highlighted.

4.6.3 Dramatics and Literary Activities

Dramatics is a very interesting way to motivate learners for carrying out activities related to peace education. Some of the issues related to peace education like terrorism and violence can be dramatised to sensitise students towards these issues. Besides, literary activities like songs, pictures, paintings, drawings and shows can be arranged by consulting relevant literature, books, case studies etc. Through these activities violation of peace can be highlighted and reactions of students can be obtained for maintenance of peace.

4.6.4 Audio-Visual Material

The activities, in which audio-visual material on peace education is developed by involving groups of learners, can be taken up. These activities may include paper-cutting, drawing, making collage, working with scrap materials on the issues like 'Ecological balance' and 'Environment protection'. To understand the importance of international understanding, materials both audio and visuals can be prepared or gathered from different countries on their cultural aspects, festivals, dress and housing system and be integrated in the teaching learning process.

4.6.5 Social Service Camps

To get real feeling of peace and direct experiences, social service camps can be organised in those areas where peace has been disturbed by violence and terrorism. People should be made aware of consequences of violence and persuaded to live together with peace and harmony. The deprived people who were not provided their legitimate dues are to be helped through social service camps. Fieldwork related to upliftment of children of weaker section to provide education can be taken up through social service camps.

Check Your Progress III

- Q1. Suggest a participatory method which you feel is most suitable to teach tolerance among teachers.
- Q2. Suggest one co-curricular activity, which can be helpful in teaching environment protection.

LET US SUM UP

In this module, we began by discussing the concept, need and importance of peace education for teacher education programmes. It was inferred that teacher educators have tremendous potential to develop understanding and inculcate social skills among teachers who in turn will practice it among students they teach. This was followed by analysis of pre-service and in-service teacher education curriculum to highlight availability of linkages of peace education in various courses of curriculum. Various transactional methodologies and co-curricular activities were also illustrated for teaching peace education which teachers may follow.

EXERCISES AND ACTIVITIES

1. Analyse the pre-service teacher education curriculum from peace education perspectives and list the topics, which have direct linkages with peace education.
2. Select a topic from teacher education curriculum and prepare an instructional plan illustrating how will you teach this by making use of participatory methodology and co-curricular activities.

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CHAPTER 5

NATIONAL INTEGRATION, INTERNATIONAL UNDERSTANDING AND PEACE EDUCATION

5.1 Overview

India is a pluralistic society with people speaking different languages, professing different religions and following different cultural practices. At times, peace and harmony in the society is disturbed by some people on various issues. The disturbances caused by these people adversely affect the economic growth and tend to disintegrate the country. This module specifies values which need to be promoted among people to promote national integration. It also highlights measures which need to be taken to foster international understanding among people with a view to averting wars. It also emphasises attainment of hundred per cent literacy in each country. This is because literate population is less vulnerable to indoctrination and is instrumental in promoting peace.

5.2 Objectives

After reading this module, you would be able to:

- ♦ Explain the need for promoting national integration;

- ♦ Highlight the role of the teacher in promoting national integration among his/her students;
- ♦ Appreciate the need for developing international understanding among students;
- ♦ Describe approaches suitable for promoting international understanding among students;
- ♦ Explain the need and process for peace education.

5.3 Need for Promotion of National Integration

The world is fast shrinking into a global village with blurred geographical boundaries due to migration of people from one part of the world to another for socio-economic reasons. Delors has identified the conflict between the global and the local in this context, which the countries around the world have to overcome in order to build a peaceful social order. Education today has therefore, the challenging task of preparing students for world citizenship without threatening their national identities. National integration and international understanding has to be understood in this backdrop.

India is a land of diverse faiths, cultures, ethnic and religious groups, and languages. In spite of all these diversities, the country has been standing firm on the pillar of oneness of mankind through ages and it is this unity which binds our multicultural and multiracial society into one country. Values like secularism, socialism, democracy, feeling of Indianness cherished by our people have contributed significantly towards sustaining peace and harmony in the society. However, at times divisive forces emanating from narrow loyalties to caste, creed, religion, language, region, raise their ugly heads and disturb peace in the society. You must have observed that these disturbances are often caused by people with vested interest to meet their selfish ends. These people create turmoil and make endeavours to disintegrate the country. Poor, simple, illiterate people are misled by unscrupulous people.

National integration is essential as it is the cementing force which binds the citizens of a country into unity. It implies social, political, economic, linguistic and cultural unity. It brings down these differences within a tolerable range and aims at fostering respect and affection for those belonging to other cultural and ethnic groups. However, national integration does not mean lifeless uniformity in thought and action, rather it encourages the progressive realisation among the citizens of the country that there are ways of living together in spite of all the differences and diversities. In

the words of Humayun Kabir, "Nationhood does not depend on race, language, religion or geography, singly or collectively though they all help, but on the feeling of belonging to one nation... loyalty to the nation or the state does not and need not mean the denial of feeling for one's group or community (pp 8-14)."

The concern for national integration has been addressed in India by various commissions and committees set up after the independence. Education has been considered by these committees and commissions as a powerful instrument to avoid frustration among young people and engage them in nation building activities. The National Integration Committee (Sampurnanand Committee) for instance analysed the role of education in fostering national and emotional integration and suggested the need for a national policy on education, common school system, diversification of courses and provision for different terminal stages with more semi-vocational, semi-professional and vocational courses etc. Introduction of school uniform, morning assemblies geared partly to singing and understanding national songs and symbols, taking the oath of allegiance to the country, preparation of textbooks at the national level emphasising the contributions of various regions of India etc., were some of the measures suggested by the Committee to remove disparities and promote national integration.

Kothari Commission (1966) also stressed that one of the basic objectives of education should be to accelerate the process of social and national integration. The National Integration Council (1968) reiterated the need for reorientation of education to foster a sense of belongingness with the nation. Values like unity among diversities, democracy, secularism, socialism, justice, liberty, equality and fraternity were considered to be essential for national integration of the country and were emphasised.

The National Policy on Education (1986) stressed that 'Education has an acculturating role. It refines sensitivities and perceptions that contribute to national cohesion, a scientific temper, and independence of mind and spirit, thus furthering the goals of socialism, secularism and democracy enshrined in our Constitution.' The policy further emphasised on value education as a means to eliminate obscurantism, religious fanaticism, violence, superstition and fatalism which are major hindrance to promoting the culture of tolerance and living together. Schools, therefore, are expected to play a major role in fostering the feeling of national integration. Values related to national integration needs to be inculcated through the curricular and co-curricular activities in the school. In fact, the entire climate of the school should be such that it promotes tolerance, sympathy, equality, equity, harmony and sense of belongingness among the students which are

preconditions of national and international peace and understanding.

5.3.1 Values to be Cultivated for Promoting National Integration

The Delors report (1996) has identified 'Learning to Live Together' as one of the central pillars to promote peace and harmony in the society to meet the challenges of this millennium. However, 'World as One Family' and 'Living Together' has always been at the core of Indian way of life. Religious tolerance and understanding, which are the major factors for the integration of a nation are the fundamental principles of Indian life from the dawn of human civilization. The observations of Swami Ranganathanda in this regard are worth quoting: "One of the important fruits of Indian philosophical thought was the broadening of the Indian religious outlook. The discovery of spiritual unity of existence and the emphasis on spiritual realisation as the goal of religion, fostered inter-religious harmony. India has the unique record of combining in her outlook and behaviour, deep religious faith and feeling with broad tolerance and spirit of acceptance". Only in today's highly materialistic world, we are witnessing its erosion. This is becoming deeper and deeper. We are now becoming more and more self-centred and selfish. "Life has almost become a battle field. Relatives and friends – those once near and dear, often become enemies eagerly awaiting the opportunity of destroying each other. Those fighting side-by-side

today, later become divided and can be found fighting each other. The ego and the selfishness of man have turned human relationships into cheap business like endeavours. Our concern for our fellow beings has been lost. Our qualities as real human beings are being scarified" (Mata Amritanandamayi Devi, 1995).

In the light of above, it is mentioned that the value 'Learning to Live with Others', needs to be cultivated among students. To live with others implies that one should appreciate and tolerate others' religions, languages, race and region etc. In addition to the value 'Living with Others,' there is a need to identify values essential for promoting national integration. These could be secularism, patriotism, compassion towards the poor and the suffering people. If an individual has deep faith in secularism, he/she can hardly be misled by people who try to exploit his/her religious feelings and sentiments. Similarly, if an individual is patriotic, it is very difficult for any one to instigate him/her to undertake any activity which is against the interests of the country to which he/she belongs. So cultivation of said values among people would go a long way in promoting national integration.

5.3.2 Role of the Teacher

Let us now discuss the role of education and that of a teacher in cultivating desirable attitudes and values among learners which promote national integration. Promotion of national integration must be an important

objective of education at all the stages. Values which promote national integration need to be cultivated among learners from an early age in a subtle way. The didactic approach of inculcating values or sermonisation can hardly be effective. It is through appropriate programmes and activities organised in and outside the classroom that the learners gradually imbibe desirable values and attitudes.

Many educational thinkers hold the view that values can hardly be cultivated formally in a classroom. At best, classroom teaching can only provide knowledge to convince students about the need of cultivating values and inspire them to imbibe it. They argue that values are actually unconsciously imbibed by individuals from their environment by observing role models — be it parents, the neighbours, the teachers, the community leaders or the political leaders. It is, therefore, essential that the teachers act as role models. The teacher himself/herself has to present exemplary behaviour before his/her students. He/She has to make himself/herself a living symbol of national integration. Through his/her thoughts, words and deeds, a teacher has to demonstrate that he/she is free from all prejudices of caste, religion, language, region and sex. *"The secret of teaching values is to inspire and kindle the quest among the students by means of one's own example of character and mastery of knowledge. It is by embodying values within ourselves that we can really radiate values to*

our students". (Ministry of Education and Culture, 1983), Further "A good teacher of swimming has to be a swimmer himself, and he should be able to take the learner into the water to make him swim. Similarly, a teacher of values should himself be a seeker and aspirant of values, and he should be ready to walk with the learner on the long and difficult path of realising and embodying values". (Ministry of Education and Culture, 1983).

The experience has revealed that inculcating values through co-curricular activities produces better results. Visits to the places of worship of different religions, to different regions of the country, to villages and countryside, places of historical importance, develop among children value-appreciation and tolerance of different religions, appreciation of Indian art and culture. Inter-city and inter-state students exchange programme foster a sense of common brotherhood.

Joint celebration of the festivals of various religious groups foster the value of tolerance towards different religions and develop a sense of belongingness. Celebration of National Days such as Republic day, Independence day, promote the value of patriotism. Music and dance

concerts, plays, dramas, social service activities etc., are also very useful for cultivating desirable values and attitudes among students.

It is obvious, therefore, that peace and harmony in a society can become a reality only when the citizens of a country cherish the values like secularism, patriotism, tolerance and living together etc. Citizens with these values only can undo the designs of the divisive forces and promote national integration.

Activities

1. Prepare a programme of activities which you would like to organize in your institution with a view to developing among your pre-service primary teachers values of tolerance for different religions, appreciation of different languages, customs, rituals, festivals etc.
2. List the activities which you would like to organize for cultivating the value of secularism among in-service primary teachers.

5.4 International Understanding and Peace

As discussed earlier the scientific and technical developments have reduced the geographical distances and increased interdependence among

Check Your Progress I

- Q1. Highlight the need for promoting national integration.
- Q2. Discuss the values which promote national integration.
- Q3. Specify the role of the teacher for cultivating desirable values among students.

nations around the world. However, it has not succeeded to reduce the socio-political and ideological conflicts between nations. Shrinking geographical boundaries have resulted in large scale migrations from one part of the world to another which calls for recognizing and respecting the dignity of individual as a human being and living together in peace and harmony. In the present world scenario, no country big or small, rich or poor, developed or developing is self-sufficient or can afford to survive in isolation. Therefore, it is essential for different countries to develop a positive attitude towards each other and seek their interests without jeopardising the interests of other country.

International understanding is the ability to observe critically and objectively and to appraise the conduct of all the human beings everywhere, irrespective of the nationality or culture to which they belong. It implies a broad knowledge of the world, of the customs, traditions and lives of the people. Education for international understanding implies helping students to become reflective citizens in pluralistic democratic nation states, where they are well informed of the events taking place in the international arena, conscious of the basic human rights which each individual is expected to enjoy and aware of their own duties as citizens of a particular nation as well as that of the global society. A strong sense of national identity along with a positive global perspective may help in developing a balanced global

citizenship among the younger generation and contribute towards world peace. Therefore, knowledge concerning people of different countries, their customs, traditions, contribution to world culture, human heritage and growth and advancement of mankind through ages has to be presented in the right perspective with proper emphasis and interpretations along with value education.

Promotion of international understanding, therefore, call for:

1. *Knowing and Understanding* the people and society other than one's own;
2. *Recognising and Respecting* the basic human rights for all;
3. *Working* for promotion of a fair and just world order;
4. *Maintaining* interest in the events and problems of the world;
5. *Recognising* and Helping to solve world problems;
6. *Appreciating* the contributions of others;
7. *Integrating* one's national patriotism and pride with broad social consciousness towards the world problems and issues;
8. *Considering* the world as one unit;
9. *Realising and Believing* in common values and goals for world community;
10. *Understanding* that victories of peace are greater than victories of war.

The Indian Constitution had been aware of the need of promoting international understanding along with national integration. It directs the

state to promote international peace and security, maintain just and honourable relations between nations, foster respect for international laws and treaty obligations in the dealings of organised people with one another; and encourage settlement of international dispute by arbitration. Education has been considered as one of the major instruments to promote peace and international understanding. It is through educating the minds of the younger generation that enduring peace can be achieved.

5.4.1 Measures for Developing International Understanding among Students

The following are some of the measures which needs to be taken by different countries to promote international understanding among students.

- ♦ The promotion of international understanding among learners should be an objective of education at all the stages.
 - ♦ The existing textual material for students studying at different stages of education needs to be reviewed with a view to deleting from it the content which gives rise to misunderstanding, mistrust, contempt and hatred towards people of other countries. The content which tends to produce hostile attitudes and racist reactions towards people of other countries should also be deleted.
 - ♦ Every country should formulate a policy to promote students and teachers exchange programmes.
- Further, they should admit foreign students in their schools, colleges and universities.
- ♦ Values such as tolerance, respect for others, acceptance of differences, settling conflict through peaceful means need to be cultivated with a view to foster international understanding among people.
 - ♦ People in different countries need to be educated to appreciate various cultures and problems being faced by mankind. They also need to be apprised of the causes of these problems.
 - ♦ Besides teaching national history and geography, regional and world history and geography need to be taught to students at different stages of education.
 - ♦ Foreign languages need to be taught particularly at the higher stages of education. This is because these are a key to the education of other cultures.
 - ♦ Mass media has significant role in promoting international education. It is a popular source of information. It brings continents, men and people together. It is an invaluable means of introducing international education into rural and backward areas/regions where rate of illiteracy is very high.
 - ♦ History, Geography, Political Science and Languages are the subjects best suited for promoting international education. Suitable contents need to be integrated into the textbooks of these subjects.

- ♦ An international anthology of stories from different parts of the world representing different cultures need to be prepared with a view to sensitising learners about different cultures.
- ♦ Each country should formulate policy for promoting exchange programmes in arts, music and sports with a view to promoting international understanding among people.

5.4.2 Role of Teachers

A teacher has significant role in promoting international understanding among his/her students.

- ♦ The teacher should develop suitable skills and attitudes among his/her learners for international understanding. Schools and classrooms are the places where conflicts are bound to arise. The teacher should develop skills and attitudes among his/her students to overcome these tensions by holding discussion with peers and other teachers. Further, the teacher should develop among the students values such as tolerance, respect for decision(s) of the majority.
- ♦ International education is a life long process. It starts from home. Parents have a significant role in shaping their children's attitudes. Teachers should therefore, develop liaison with parents of children. Teachers should share their concern with parents for developing international understanding among children and seek their cooperation in this regard.
- ♦ A number of films and video programmes, which promote international understanding, are available. Teachers should identify these films/video-programmes and show them to their students from time-to-time.

Check Your Progress II

- Q1. Highlight in brief the need for developing international understanding among students at different stages of education.
- Q2. Mention three significant measures which need to be undertaken by each country to promote international understanding among people.
- Q3. Mention two values which a teacher should cultivate among his/her learners to promote international understanding.

Let's Sum Up

Ours is a pluralistic society with people speaking different languages, professing different religions and following different cultural practices. Despite all these diversities, there is peace and harmony in the society. But at times, divisive forces emanating from narrow loyalties to religion, region, language and caste cause disturbances in the society, endanger peace and tranquility

in the country and tend to mislead innocent, simple, illiterate people to meet their selfish ends. These divisive forces need to be curbed to maintain peace and harmony in the society. However, instead of curbing these divisive forces after they raise their ugly head, it would be advantageous to inculcate values such as patriotism, secularism, compassion towards the poor and the suffering people and living with others. Once these values are developed among people they can hardly be misled by the ones causing disturbances. The process of cultivating values would promote national integration. The role of the teacher with regard to cultivation of values among his/her students is very significant.

There is an unprecedented threat hanging over the future of mankind as a result of the acceleration in the arms race. The increase in the nuclear weapons, and their growing potential for destruction could lead to the extermination of the human race. One of the potent ways to avert war in a region/the world is to foster spirit of international understanding among people. The process of developing international understanding should start from the school stage itself. Foreign languages, regional and world history and geography need to be introduced at appropriate stages of education. Students and teacher exchange programmes are very significant for developing international understanding. For averting war and maintaining peace, educational system in each country should foster critical thinking. Each country should endeavour to achieve hundred per cent literacy because literate population is less vulnerable to indoctrination and alienation and is instrumental in maintaining peace. Education system should further foster the value of understanding others view points.

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CHAPTER 6

AGGRESSION AND VIOLENCE IN SCHOOL

6.1 Overview

The culture of peace calls for a tolerant cooperative society where rights of an individual are restricted by his duties towards others. The New Delhi Declaration adopted at the International ministerial Conference on 'Dialogue among Civilisation – Quest for New Perspectives' jointly organised by the Government of India and UNESCO in July 2003 recognised tolerance as the fundamental value which should be cherished by all societies and developed through the process of education.

However, unfortunately the global society is engulfed with violence in all walks of life. The challenge of moving from violence condoning intolerant cultures to more tolerant and peaceful cultures is a fundamental one, on the eve of the Twenty-First century (UNESCO, 1995). The report of the International Commission on Education for the Twenty-First Century (1996) has conceded that the social crisis in the present day world is compounded by a moral crisis and the spread of violence and crime. The incidence of a young boy being bullied

by classmates, or a girl teased and harassed or physically assaulted; student harassment because of his/her race; juvenile gang violence and crime is becoming common feature of our social life. Growing violence among youngsters reflected in recent mindless shootings in schools of Los Angeles, Colorado, California and other American cities reveal the unchannelised aggression of younger generation. The gravity of the situation can be understood by the fact that one in ten children in U.S. schools already carries weapons for self-protection. We often come across such incidence of bullying, teasing, juvenile crime and violence in our schools and streets. A culture of peace will be a distant dream unless some steps are initiated to put a check on these mindless acts and utilise the energies of younger generation in constructive and positive activities.

6.2 Objectives

After reading this module you will be able to:

- ♦ Identify the causes of aggression and violence;
- ♦ Discuss that violence is avoidable;

- ♦ Identify indicators of tolerance;
- ♦ Explain various techniques to resolve conflict through peaceful means.

6.3 Defining Aggression and Violence

The terms aggression and violence are often used synonymously, however Lorenz (1963) defined aggression as a 'fighting instinct' while violent acts are acts where a person intends to injure another person (either physically, emotionally or mentally). Violence and aggression are bound together in such a way that we sense something wrong, unusual or even aberrant has occurred. Generally, aggression seems to have something to do with motivation and commission, while violence refers to the outcome of the action. Aggression has been attributed to different causes. Instinct theory proposed by Freud and Lorenz suggests that aggression stems from innate urge towards destructive actions. While *drive theory* believes that it is the result of frustration, which leads to arousal of a drive to harm other person or object. However, not all frustrations lead to violence and aggression. Berkowitz (1989) explained the reason for this. According to him, the negative feelings generated by frustration do initially produce tendencies towards aggression but these tendencies are soon modified by high-level cognitive processes. Individuals who have been frustrated may examine the nature of their feelings, try to understand its reason, consider relative appropriateness of aggression and other possible reactions

and engage in efforts to control their anger or annoyance.

Yet another theorists the neo-associationists such as Berkowitz (1984,1988) and social learning theorists such as Baron and Richardson (1991) suggest that aggression and violence stems from negative reactions to aversive experiences, memories, cognitions, learning and present reinforcement or punishment for aggressive actions.

Violence and aggression is a ubiquitous feature of our every day life and are learned responses, which vary greatly from one situation to another. We come across various types of organized and unorganized aggressive behaviour and violence not only by children but also by adults. It may be classified as:

- ♦ *Direct violence*: which involves physical violence, war etc.
- ♦ *Structural violence*: Structures characterized by exploitation and marginalisation.
- ♦ *Ecological violence*: Violence against plants and animals, which may result in ecological imbalance like destruction of species, afforestation etc.
- ♦ *Cultural violence*: Values, assumptions and ideologies that legitimate or rationalize direct, structural and ecological forms of violence.

6.4 Origin of Aggression or Violence

According to Bandura (1973), there are three major sources of aggressive

behaviour. These are the aggression modelled within the family, the subculture within which an individual lives, and the mass media.

6.4.1 Family Influence

Children learn their first lessons of aggression and violence at home. Numerous studies have established strong association between child-rearing practices and aggressive behaviour in children (Bondura, 1973; Mackinnon-Lewis 1994, Montagner et.al. 1984 etc.) In spite of modernization and growing awareness about the rights of the child, it is often violated by parents themselves. Physical violence against children is rampant all over the world, although many countries have introduced stringent legislation to prevent violence against children, especially corporal punishment at home and in schools. The underlying principle of these legislations is that punishment of any form undermines the dignity of individual and it may lead to severe behavioural and psychological problems. Parents often use punishment, which is not only physically abusive but mentally traumatic also, such as locking the child in a dark room for a long time, leaving him/her alone in the house, humiliating him/her in front of peers and calling names etc. These actions tend to develop low self-esteem and self-concept and feeling of insecurity in the child. If he/she gets similar type of treatment in the school it may create irreparable damage to his/her psyche. Research evidence suggests that

children who are subjected to stringent discipline may indulge in greater aggressiveness. Children who bully others at school tend to have more punitive parents (Olwens, 1995). The act of punishing violently provides a model of a particular means of resolving problems and conflicts (Leach, 1993). Among older children it can arouse cognitive dissonance (a state of tension occurring when a person holds two mutually contradictory cognitions). Mild punishment to children has been found to be more effective than severe punishment.

Besides direct violence on the child, the recurrence of any type of violence at home, whether the child is directly involved or not is stressful for the child. It often develops the feeling of rejection and hostility, which may find manifestation in his aggressive and violent behaviour in home, school and society when he/she grows up.

The family violence breeds violent styles or conduct. Parents who favour coercive methods have children who tend to use similar aggressive modes of response by modelling aggressive orientation in word and attitude.

6.4.2 Sub-cultural Influence

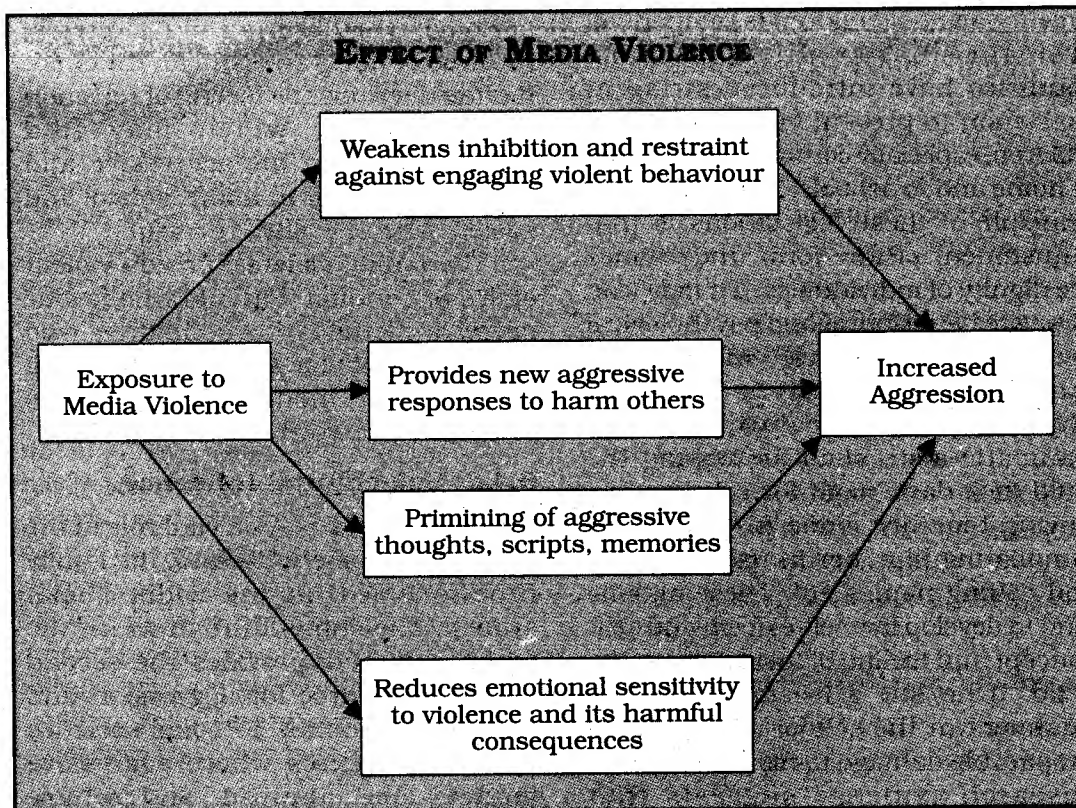
Although family plays a vital role in the social development of child, the family functions within the wider social system. The sub-culture in which the family interacts provides the second important source for aggression and violence. Therefore, in some societies and sub-cultures where aggressive models are abound and where

aggressive behaviour is rewarded, children manifest higher rates of violence and aggression.

6.4.3 Symbolic Modelling of Violence in Media

Comparative studies show that responsive patterns portrayed either pictorially or verbally can be learned easily by children. The third source of aggressive behaviour, therefore, is the symbolic modelling provided by mass media, especially television because of its prevalence and vivid portrayal of events. The American TV for instance presents high level of violence

(Comstock and Paik, 1991) and America has the highest rate of homicide among western nations (Huesmann and Miller, 1994). Exposure to media violence has been reported as one of the crucial factors for aggressive behaviour in America. In several experimental studies it has been reported that participants (both children and adults), who witnessed media violence, later demonstrated higher level of aggression than participants who were not exposed to such material. It has also been established through studies that media violence has cumulative effect on the



Numerous incidents have been reported about children jumping from their school buildings or homes influenced by a recent popular Indian TV Serial 'Shaktiman' or TV advertisements of Pepsi and Coca Cola etc. Recently a Delhi school student was mercilessly beaten by his friends influenced by WWF TV programme. Large number of incidents of crime, sexual harassment etc., may be quoted which had been carried out on the patterns of either a film or a TV programme.

6.4.4 Violence in School

The description in the previous section clearly indicates that a child enters in school bearing an imprint of a world, real or fictitious, far beyond the boundaries of the family and the immediate community. As identified by Delors (1996), the child brings with him/her the problems of aggression, violence, hunger, poverty and drugs in the school. Teachers, therefore, are expected not only to cope with these problems but also to help children to channelise their aggression in constructive activities and promote tolerance, which is the major determinant of peaceful social order.

Violence in school is manifested in various ways such as bullying, sexual and racial harassment, intolerance of certain religious, cultural or ethnic groups, damage to school property etc. The most popular violence in school that has been reported from various parts of the country and around the world is bullying. It includes, physical, verbal and emotional abuse. Bullying is a problem not only from victim's point of view who has to suffer emotional, mental and physical pain but also for the bully as it is symptomatic of a deeper problem and lack of respect for the dignity and integrity of others. The concern for bullying in schools has been

frequently addressed in international forums on human rights and peace education and is becoming the major cause of violent behaviour among school children. A survey of American children (2001) conducted by Kaiser Family foundation reports that bullying, teasing and discrimination are big problems in American Schools. Nearly 30% of children surveyed accepted that teasing and bullying occurred at their schools and about 50% of children in the age group of 8 to 11 years conceded that discrimination and violence were 'big problems' for kids of their age. The case of Charles Andy Williams, a 15 year old student of Santana High School in America who killed two of his school mates speaks of, not only the problem of violence in school, but also the consequences of bullying which forced the child into an equally aggressive and violent behaviour. William, bullied by his classmates for his small size, wrote to his friends "My school is horrible, I hate it there, everyone is horrible to me". The survey stressed on the need of better communication between parents and children on issues related to bullying, teasing and discrimination etc.

The incident reported above indicates the need for interventions, not only for the student being victimised

Check Your Progress I

- Q1. Discuss any two factors contributing to violence amongst students.
- Q2. Identify and make a list of certain subcultures, which promote aggressive models.

but also for the bully student and for the class as a whole. There is a need to develop the sense of justice and moral responsibility otherwise children and adolescents who bully may grow into adults who foster intolerance and injustice in the community. Bullying may have the following adverse effect on the victim:

- i. It may reduce the self-esteem of victims. Research evidence (Rigby and Slee 1993, Rosenberg 1986) reveal that students who report high levels of being victimised are relatively low in self-esteem.
- ii. Students who are frequently bullied tend to be more isolated with very few friends.
- iii. Bullying may cause absenteeism as the student avoids going to school.
- iv. The student who is bullied continually at school and is unable to retaliate directly may be motivated to take it out on someone else. Many recent cases of mindless shooting by students in American schools are examples of such displacement of aggression and violence in which innocent victims suffer.
- v. Bullying may often result in poor health condition and even suicide by the victim.

6.5 Role of Teachers

Education for peace calls for promotion of the values of humility, caring and sharing, cooperation, non-violence and tolerance among students. The teacher, therefore, is expected to identify the behavioural symptoms indicative of

potential violence among students. UNESCO has identified fifteen symptoms of intolerance and their behavioural indicators, which may be utilised by teachers. These include Abusive Language; Stereotyping; Teasing; Prejudice; Scapegoating; Discrimination; Ostracism; Harassment; Desecration or Defacement; Bullying; Expulsion; Exclusion; Segregation; Repression and Destruction etc. The teacher should try to identify these symptoms of intolerance among students. An early identification of these symptoms may help in taking necessary preventive measures in time.

Interventions are necessary not only to safeguard the student being victimised, but also, for the sake of student indulging in violence in school. It also requires active cooperation of parents to help the victim and the student indulging in such activity to make him realise that violence is not the solution of the problem and also that the consequences of violence is always detrimental and non-rewarding.

Sometimes we ignore the aggressive behaviour of students. However, ignoring violent behaviour of student by condoning it with silence may be taken by the student, indulging in such activity, as the approval of the activity. This will not help in developing sense of justice or responsibility in the aggressive student. Such student may grow into adult who fosters violence and injustice in his community. Therefore, actions must be taken, the severity of which may depend upon the nature of violence involved.

Hiroko Sigimura of Japan offers following suggestions to teachers for prevention of bullying in schools:

- ♦ Ensure that adults do not model violence.
- ♦ Be alert so that bullying can be detected as early as possible.
- ♦ Identify symptoms of violence as early as possible and intervene in time.
- ♦ Try to develop warm and supportive human relationship with students.
- ♦ Emphasise the value of human dignity and teach about human rights and duties.
- ♦ Promote consciousness of the nature and consequences of violence and intimidation.
- ♦ Generate an awareness of and an appreciation for the concepts and skills of non-violence.
- ♦ Teach problem-solving and conflict resolution.
- ♦ Develop a cooperative, tolerant, supportive classroom environment.
- ♦ Provide opportunities for the development of social skills through dramatics, plays, community singing, cooperative learning groups, and project works etc.
- ♦ Strengthen ties between teachers and parents, and between school and community as violence is not an individual problem but is a community challenge.

The teacher, therefore, needs to adopt a cooperative and holistic approach within the wider framework of school curriculum to develop culture of peace in schools. Tolerance, respect for human rights, cultural, ethnic, racial

diversity and consciousness for ones own duties may help in developing cooperation and better understanding among students.

In a nutshell, in order to develop a culture of peace you are expected to:

- ♦ Make students aware of their responsibilities as citizen.
- ♦ Help them realise that intolerance and violence is not the solution to the problem. There are other positive ways to solve the differences.
- ♦ Acquaint them with the cultural diversity of the country and neighbourhood.
- ♦ Develop respect for others and prepare them for global citizenship.
- ♦ Help them to realise the uniqueness of individual human being, and make them aware of human rights.
- ♦ Help them to develop capacity to resolve their differences through cooperative endeavours instead of violent means.

You may adopt following strategies to prevent violence and promote tolerance and a culture of peace in schools.

I. **Conflict Resolution and Problem Solving**

Conflict is an inevitable aspect of human existence, however, students have to be prepared in skills and efficiencies to resolve conflict through positive dialogue rather than through violent means. Peace and tolerance can be promoted through the knowledge of 'alternatives to violence' and skills in dealing with conflict constructively, cooperatively and non-violently. You

may follow following steps to help students to resolve conflicts:

- Identify and discuss the problem.
- Brainstorm possible options and solutions.
- Identify consequences of each option and solution.
- Choose the best solution.
- Detail out the plans and activities to carry out your solution.

Conflict Mapping

Conflict mapping may help you to develop a better understanding among the students on various aspects related to a conflict. You may ask the students to reflect and discuss on the following questions related to a conflict:

- Who are the parties involved in the conflict?
- What are their needs?
- What are the major points of disagreements?
- What are their fears?

This mapping process may help students to delineate the causes of conflict and identify alternative suggestions to resolve it. Since it is a complex process you may start with a case study or a problem with which students are familiar. You can take any conflict present in their local environment and try to develop the mapping skill among students. Once it is developed they can easily apply this skill to a variety of conflicts at the local, national or international level.

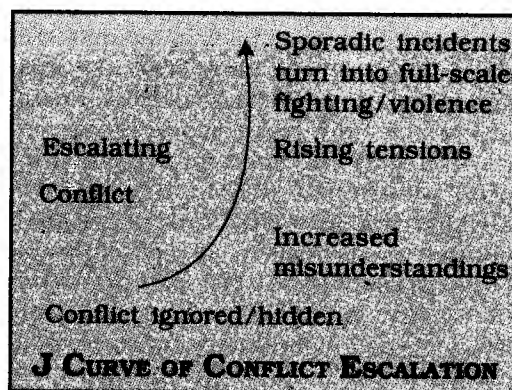
Conflict Tracking

You may use the tracking process to increase students' awareness of how the

conflict may escalate destructively and when they are easier to resolve peacefully. Ask students to discuss and reflect on the following questions:

- What course does the conflict takes?
- Has the conflict escalated?
- Has it become destructive rather than constructive?
- What steps could have been taken to resolve it peacefully?
- Was the conflict ignored or hidden for too long?

You may take any current local, political or social problem as an example. A 'J curve' of conflict escalation may be developed as indicated below:



You may now ask the students to reflect on the methods used to resolve a conflict, its effectiveness in conflict resolution and the alternative methods, which could have been used to seek a peaceful resolution. Students may be encouraged to evaluate the effectiveness of various styles of conflict resolution such as avoidance, aggression, assertiveness and non-violent problem solving styles for promoting sustainable peace and harmony.

Such exercises may help students to develop a better understanding of the factors that contribute in escalation or de-escalation of the conflict.

CONFLICT RESOLUTION: SOME EXPERIENCES

The United Nations Association in Australia has developed the Conflict Resolution Network in Schools of Australia for teaching conflict resolution skills and introducing peer meditation programmes. The United States has implemented Help Increase Peace Project (HIPP) since 1990, which grew out of a rising concern about violence in American society and in schools in particular. This programme is inspired by the AVO (Alternatives to Violence Programme) initiated by Quakers in 1975 within the New York State Prison System and motivated by the ideas of Paulo Freire on social literacy and empowerment.

The HIPP has been implemented in other countries also including New Zealand and Australia and has yielded positive results in all the project countries. Munday and Wissa (1992) have described the objectives of HIPP project as: At the heart of the programme is interpersonal conflict resolution. Interpersonal skills are emphasised because most of the students' conflicts are with each other, their teachers, and their parents. Through experiences in small groups and one-to-one interactions the students acquire a sense of community and trust. The workshop helps participants to get in touch with their capabilities and gives them an opportunity to experience empowerment in role-play of the conflicts they face in their lives.

[As cited in Francis P. Hutchinson (1996) P. 17]

II. Teaching about Religion for School Education

The *National Curriculum Framework for School Education – 2000* (NCFSE-2000) considers religion as a major source of value generation and recommends education about religion. Religion has been considered as the significant factor in the evolution of cultures, providing both meaning and behavioural and social codes. However, it is also a major cause of contention as it has been the basis of divisions, intolerance and conflict all over the world. Therefore, teaching of religious tolerance is an urgent necessity. The *Chavan Committee (1999)* strongly advocated education about religions as an instrument of social cohesion and social and religious harmony. The UNESCO Department of Inter Cultural Dialogue and Pluralism for a Culture of Peace (2000) observes that "it is from early childhood that children should be introduced to the discovery of "otherness" and to the values of tolerance, respect and confidence in "other" that will bring about a change of behaviour and attitude towards others". Religious intolerance is one of the major causes of violence in schools which results from the belief of superiority of one's own religion to others and fanaticism. Students, therefore, need to be told that the basic tenants of all religions are the same and the diversities, which are visible, are man-made. Religious fanaticism blocks the rational and reflective vision, which may be overcome by a comparative analysis of basic principles of different religions.

Value education, Yoga and teaching about different religions may help in reducing the number of mindless acts of violence against certain caste or race in schools as it helps in developing tolerance among students. Realising the value of education about religion in developing tolerance and self control, many countries including Japan are planning to introduce it in school curriculum as a means to curb growing incidence of violence in schools.

III. **Actively Engaging Students in Communication Process**

In our classrooms and in daily lives it is important to go beyond merely diagnosing symptoms of violence and intolerance. It is essential to give the students opportunity to express themselves, their hopes and their

images of the future. It may help in better understanding and provide opportunity to the students for catharsis of their feelings. Through learning environment that encourages tolerance, gender equity, cooperative group work, broadened social imagination and social literacy, skills for dealing with conflict non-violently may be developed amongst students.

IV. **Brain Storming**

Discussion may be initiated on important issues reflected in the print and electronic media to help students identify reasons for violence and realise its legal and psychological implications. It may help in developing understanding among students to see the consequences of these acts and how to prevent such behaviour.

Check Your Progress II

- Q1. Identify major symptoms of violence in school.
- Q2. You have observed that a student is in conflict with his classmate. What strategy would you adopt to resolve the conflict?
- Q3. Discuss the role of teacher in the context of handling violence in school.

SUM UP

In this Unit we have discussed aggression and violence in schools, which is a serious cause of concern and major threat to the culture of Peace. All over the world incidents of students violence is being reported daily. We come across various types of organised and unorganised aggressive behaviour and violence; not only by children, but by adults also. In fact, violence and aggression are learnt responses, which are influenced by various factors in the immediate environment of the child. Three major sources of violence discussed in the module are:

1. Family Influence
2. Sub-Cultural Influence
3. Media Influence

Violence in school is manifested in various ways such as bullying, sexual and racial harassment, prejudice for certain religious, cultural or ethnic groups, stone throwing and damage to school property etc. Bullying, however, is the most popular form of violence in schools, which has serious implications for the personal and social adjustment of the victim as well as for the bully.

UNESCO has identified fifteen symptoms of intolerance and their behavioural indicators, which may be utilised by the teachers. These include use of abusive language, stereotyping, teasing, prejudice, scapegoating, discrimination, harassment, bullying, exclusion and segregation etc. The teacher should try to identify the symptoms of intolerance and help in developing tolerance, cooperation and understanding among students. Students should be made aware of their roles and responsibilities, global citizenship, cultural diversity, human rights and its violation. The module has also focused on some of the strategies, which the teacher may adopt to reduce conflict and develop a culture of tolerance and peace among students.

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CHAPTER 7

SUSTAINABLE DEVELOPMENT AND PEACE

7.1 Overview

The principal goal of development in the new millennium is the sustainability of human being and environment by promoting harmony within humanity and between humanity and environment.

True development can take place only in an environment of peace, both physical and psycho-social. Sustainable Development is, therefore, essential to maintain and stabilise peace. In order to give meaning to living together in peace and harmony the basic human needs have to be satisfied and the quality of human life has to be sustained upto a certain standard.

7.2 Objectives

After going through this module you will be able to:

- ♦ Understand the goal and meaning of development;
- ♦ Perceive the global trends of unsustainability and inequality;
- ♦ Define sustainable development;
- ♦ Develop a clear perception of peace and its value for sustainable development.

7.3 Global Trends of Unsustainability and Inequality

The present generation of mankind is witnessing the unfolding of an era of the world that is at a stage of devastating transformation – social, economic, political, cultural and environmental – intensive in impact, extensive in dimension, and swift in tempo.

The global trends in population growth, consumption pattern and technological choices during the past century especially during post-world war decades have contributed enormously to the planet's ecological stress and human deprivation. While the world population grew from 1.6 billion in 1900 to 2.5 billion in 1950 to 6 billion in 2000, the world consumption increased from \$1.5 trillion in 1900 to \$4 trillion in 1950 to \$25 trillion in 2000. While during the last five decades population grew 2.4 times, global consumption increased 6 times. But global distribution of consumption showed stark inequalities. 20 per cent of the world population in the highest income countries accounted for 80 per cent of total consumption. Not only the

world's poor were left out from the benefit of the world's rising consumption but the environmental damage from it fell most severely on the poor.

The emergence of IT revolution, heralding quaternary sector of economy and bringing about a fundamental shift in the principal economic activities from manipulation of land to manipulation of machines and information, has caused the displacement of labour. The population growth has increased the incompatibility between resources and number. Along with IT, globalisation of market economy, ushering severe competition in the production of quality goods and services for survival, are creating severe social, economical, political, cultural and environmental stresses and value-crisis locally, nationally and globally. This puts a question mark on the sustainability of man and environment. It is also a great challenge to any nation that aims to attain the goal of sustainable development in the coming decades.

7.4 What is Development?

Within three or more million years of man's existence on the earth, his progress from the 'primitive man' to the 'agricultural man' to the 'industrial man' to the 'technological man' is a story of ever increasing needs of energy and materials. Thus, in popular perception of a modern man, that man is more developed who consumes more material and energy, i.e., whose environmental and socio-economic costs are more. It is measured in terms of per capita GNP, health, nutrition and education status

and possession of modern amenities of luxury, comfort, transport and communication. Thus, the development of a person or a country is determined by the achievement of a high material standard of life. On that basis the First World is the developed world and the Third World countries are the under developed or developing countries.

The material prosperity of the advanced society ushered through industrialisation with the application of science and technology and at a great environmental cost, resulted in loss of human quality and exclusion of a large chunk of population from its benefits.

The threatening replacement of labour by the technology, the inevitable outcome of a purely production driven model has over the years led the relevant UN bodies to assign a broader meaning to the concept of development transcending economics and encompassing the ethical, the cultural and the ecological dimensions as well.

The concept of human development, which was taken seriously in the nineties by the UNDP, provides an alternative to the view of development equated exclusively with economic growth. The UNDP in its first Human Development Report in 1990 while stressing the seriousness and excess of poverty the world over proposed that human welfare should be considered the goal of development. Human Development Report 1995 while reiterating on earlier report, provided a broader concept of human development. Encompassing the earlier concerns of economic development,

human resource development and welfare and need-based approaches, it affirmed that human welfare should be considered the goal of development. It analysed all issues in the society from the perspective of the people and focused on enlarging human choices.... applicable equally to developing and industrial countries.

The Indian way of life and culture gives the highest status to the saints and the seers whose environmental and social costs are minimum but their contributions are maximum. The seers and saints set personal examples and developed the norms of life – **simple living and high thinking**.

The motivating power of India's movement throughout the ages has been *vasudhaiva kutumbakam*, the world as one family; *sarvabhutahite rata*, universal well-being; *nirvairah sarvabhuteshu*, unanimity towards all entities; *samata*, equality and *ekta*, unity. It was keeping in peace and harmony with nature and its elements – air, water, earth, herbs, forests and animals, sun, moon, planets and stars.

The very title of the report of the International Commission on Education for the twenty first century of the UNESCO, **Learning: The Treasure Within**, conveys the emerging new global perception of education, and recognition of the Indian principle of human development followed since the *Upanishad* days.

7.5 Sustainable Development

Let us now focus our attention towards the basic question: what is sustainable

development? The concept of 'Sustainable Development' was introduced in 1987 by the World Commission on Environment and Development (WCED) of the United Nations in its report 'Our Common Future'. "Sustainable Development," writes WCED in the report, "Seeks to meet the needs and aspirations of the present without compromising the ability to meet those of the future... Economic growth always brings the risk of environmental damages as it puts increased pressure on environmental resources. But the policy makers guided by the concept of sustainable development will necessarily work to assure that growing economies remain firmly attached to their ecological roots and that their roots are protected and nurtured so that they may support growth over the long term."

The Commission integrated sustainable development into the world's economy as "sustainable development is.....a process of change in which the exploitation of resources, the direction of investments, the orientation of technological development....institutional change and the ability of the biosphere to absorb the effects of human activities are consistent with the future as well as present needs."

Tremendous increase in population and over-exploitation of nature and its resources by humankind has resulted in an imbalance between the demand and supply at all levels of human life. The Commission, therefore, recommended: "Sustainable

development can be pursued more easily when population size is stabilised at a level consistent with the economies in meeting the needs of the current 'reality'. We are well aware that the gap between the individual needs and limited supply of basic resources has been the major cause of conflict between the people as well as between nations. The concept of sustainable development raises issues of equitable allocation of resources among present generation and between the present and future generations.

The concept of sustainable development, however, is much more comprehensive and economic aspect is only one among its several dimensions.

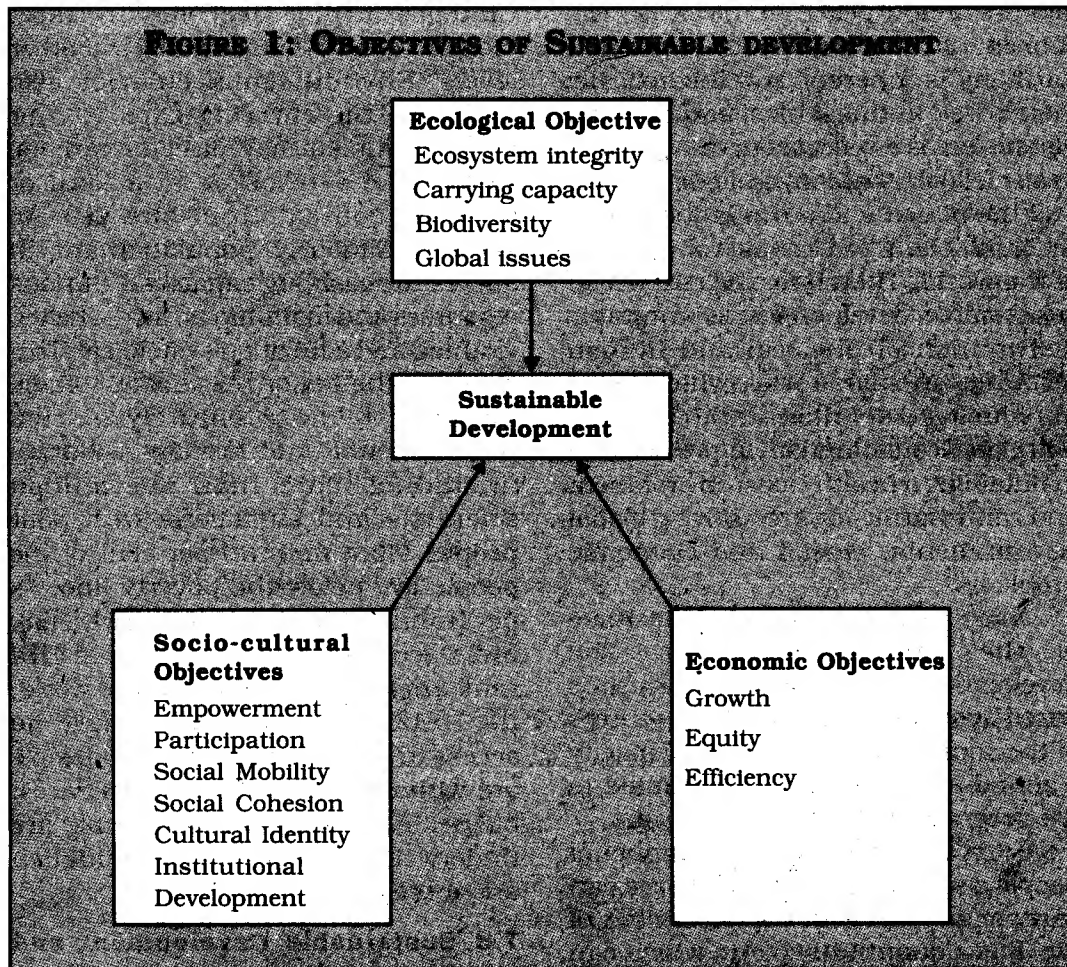
According to Douglas Muschett (1997), "Sustainable development means ecological development and a standard of living which do not impair the future ability of the environment to provide sustenance and life support for the population..."

At the 1992 UN Conference on Environment and Development in Rio, UNCED Principle # 3 characterised sustainable development as "the right to development must be fulfilled so as to equitably meet developmental and environmental needs of the present and future generations." UNCED Principle # 4 further states "in order to achieve sustainable development, environmental protection shall constitute an integral part of the development process and cannot be considered in isolation from it".

In practice, therefore, sustainable development is a multifaceted concept

involving environmental, economic, socio-cultural, and political considerations. The essence of sustainable development is to promote development, which reduces disparities between demands and supply; improves and maintains a healthy local environment and contributes towards improving global environmental conditions. Hence, sustainable development is a very comprehensive concept encompassing three major sets of objectives integrated together. These objectives have been presented in the Figure 1 given in the next page.

Sustainable development is achieved through the integration of these objectives. Sustainability, therefore, has economic, social, cultural and ecological dimensions. Economic sustainability means the development is economically feasible and ensures equitable and just distribution of benefits across the population. Social sustainability ensures improvement of the quality of life of the people, greater social cohesion and removal of class conflict in the society. Cultural sustainability requires that the development process should take into account the value pattern of the society. Cultural identity of the people and their value system should be maintained and transmitted to the next generation. While the ecological dimension of sustainability requires that the development should be ecologically viable and should not result in ecological degradation. Our society needs to recognise that the survival and well-being of other species are also

FIGURE 1: OBJECTIVES OF SUSTAINABLE DEVELOPMENT

important. Sustainable solutions, therefore, should necessarily be economically feasible, socially and culturally desirable and ecologically viable.

Sustainable development includes several issues such as:

- ♦ Population stabilisation
- ♦ New technologies/ technology transfer
- ♦ Efficient use of natural resources
- ♦ Prevention of pollution
- ♦ Integrated environmental systems management
- ♦ Refining market economy
- ♦ Education for all
- ♦ Paradigm change in perceptions and attitudes of people
- ♦ Social and cultural changes.

The ethical and cultural dimensions of sustainable development are also essential and have to be taken care of

for sustainable peace on the earth. The concept of living together in peace and harmony is inherent and intrinsically interwoven in this ethical and cultural dimension as it reflects our relationship to our fellow inhabitants of our country and the planet and our relationship to the land, plant and animal inhabitants of the world. Therefore, the essence of sustainable development is equitable distribution of physical and human resources in such a way, which helps in reducing disparities in the life style and global consumption, improving and maintaining a healthy local environment and contributing towards solving global environmental, social and economic problems.

A key concept in sustainability issue is the carrying capacity. The development to be sustainable must be based upon the environmental resources of the country whose carrying capacity – actual and potential – are limited to the geographical area of the country.

Carrying capacity is the number of people a specific geographical area can carry or support with the necessities of life. It is a quantitative term which can be calculated by assessing (i) the land area (ii) the productivity of the land, actual or potential, in terms of materials needed for living, and (iii) the amount of each type of material needed by the people. The most important materials that we may take into account for calculating carrying capacity are food, water, fodder and fuel.

The carrying capacity changes, and is affected by the technological inventions and the way it is used.

Changes at one level (for instance, biosphere) may cause changes at other levels. Environmental changes also influence the carrying capacity, for instance, rainfall may affect the carrying capacity of a resource in a local or regional context from one year to another. Similarly, population growth affects the carrying capacity of various resources and institutions, food, shelter, clothing and education system etc. This is one of the major reasons why India happens to be a country of rich environmental and human resources (including more than one million scientists and engineers) with poor people. More than 30 per cent of the people live below the poverty line. As per Human Development Report 1998, India occupies 139th position in HDI rank among 174 nations in the world. Its 19 per cent population have no access to safe water; 71 per cent people are without access to health services; 53 per cent children under five are underweight and 38 per cent children are not reaching grade five.

7.6 Sustainable Development and Peace

Our fate is bound with our environment. We not only derive our physical sustenance – air, water, food, fuel, clothing, shelter – from the environment but also the means of our social, intellectual, moral and spiritual growth. Living in harmony with one's environment is the inherent nature of man.

Development can take place only in an environment of peace, both physical

and psycho-social. Today, there is disturbance in physical environment – air, water, soil, plant and animal kingdom. There is disturbance also in psycho-social environment.

Human society is severely afflicted now with what Mahatma Gandhi had diagnosed as seven social sins:

- ♦ Politics without principle;
- ♦ Wealth without work;
- ♦ Commerce without morality;
- ♦ Education without character;
- ♦ Science without humanity;
- ♦ Pleasure without conscience;
- ♦ Worship without sacrifice.

The International Commission on Education for the twenty-first century in its report to the UNESCO has highlighted that the twenty-first century, dominated by globalisation, will bring with it enduring tensions to be confronted and overcome. The tensions mentioned in the report are between:

- ♦ the global and the local;
- ♦ the universal and the individual;
- ♦ tradition and modernity;
- ♦ the long-term and the short-term consideration;
- ♦ the need for competition and the concern for equality of opportunity;
- ♦ the extraordinary expansion of knowledge and human beings capacity to assimilate it; and

- ♦ the spiritual and the material.

The Commission proposes that building on the four pillars that are the foundation of education — **learning to know, learning to do, learning to live together and learning to be** — all societies aim to move towards a necessary Utopia in which none of the talents hidden like buried treasures in every persons are left untapped. Whatever the diversity of culture and system of social organisation, there is a universal challenge of reinvesting the democratic ideals to create or maintain social cohesion.

“The effort”, says Sri Aurobindo in the Treaties, Ideals and Progress, “involves a quest for the Truth that underlies existence and the fundamental law of its self-expression in the universe — the work of metaphysical philosophy and religious thought; the sounding and harmonising of the psychological methods of discipline by which man purifies and perfects himself — the work of psychology not as it is understood in Europe (West) but the deeper practical psychology called in India Yoga and the application of our ideas to the problem of man’s social and collective life”.

The new millennium heralds the Era of Science and Yoga. Science is the knowledge of the cybernetics of the

Check Your Progress I

- Q1. Define development. Substantiate why your definition is justified?
- Q2. What is the status of India in the world with regard to development?
- Q3. What are the dimensions of sustainable development? Describe their relationships with peace.

universe and yoga is the knowledge of the cybernetics of man. These two bodies of knowledge form a single whole. The teacher education programme, therefore, has to be relevant to the current as well as the emerging needs of the Indian society in the new millennium. As an agent of change the teacher has to develop the role perception to meet the challenges of the social, political, economic, ethical and environmental implications emerging from rapid technological changes and globalisation. A teacher has to work for the freedom for truth and universal well-being for which he/she has to create a calm and peaceful, harmonious and non-violent educational environment, both external and internal, physical and mental, to justify the opening sentence of the report of Education Commission (1964-66) "The destiny of India is now being shaped in her classrooms". The Vedic seers have emphasised, '*sarveshan avirodhena brahmakarma samarabhe*'—education should start in an environment free from opposition from all the quarters. The teacher has to be a living example of desirable values and source of inspiration. He has to imbibe the spirit that 'Teaching is not a profession but a mission'. No mission is greater than the mission to educate and train the younger generation to confront and overcome the challenges of the new millennium and create an environment of peace for ushering sustainable development.

True development takes place in peace. When there is an environment of

peace in society then people perceive the problems confronting them clearly and strive for solving the problem and march towards further development.

QUIET, CALM, PEACE, SILENCE

Quiet (*achanchalata*) is a condition when there is no restlessness or disturbance.

Calm (*sthirta*) is still, unmoved condition when no disturbance can effect—it is less negative condition than quiet.

Peace (*shanti*) is a still more positive condition. It carries with it a sense of settled and harmonious rest and deliverance.

Silence (*nischalanata nirupata*) is a state in which there is either no movement of the mind or vital or else a great stillness which endures without movement of the mind or vital.

— Sri Anandamayi

7.7 Education for Sustainable Development and Peace

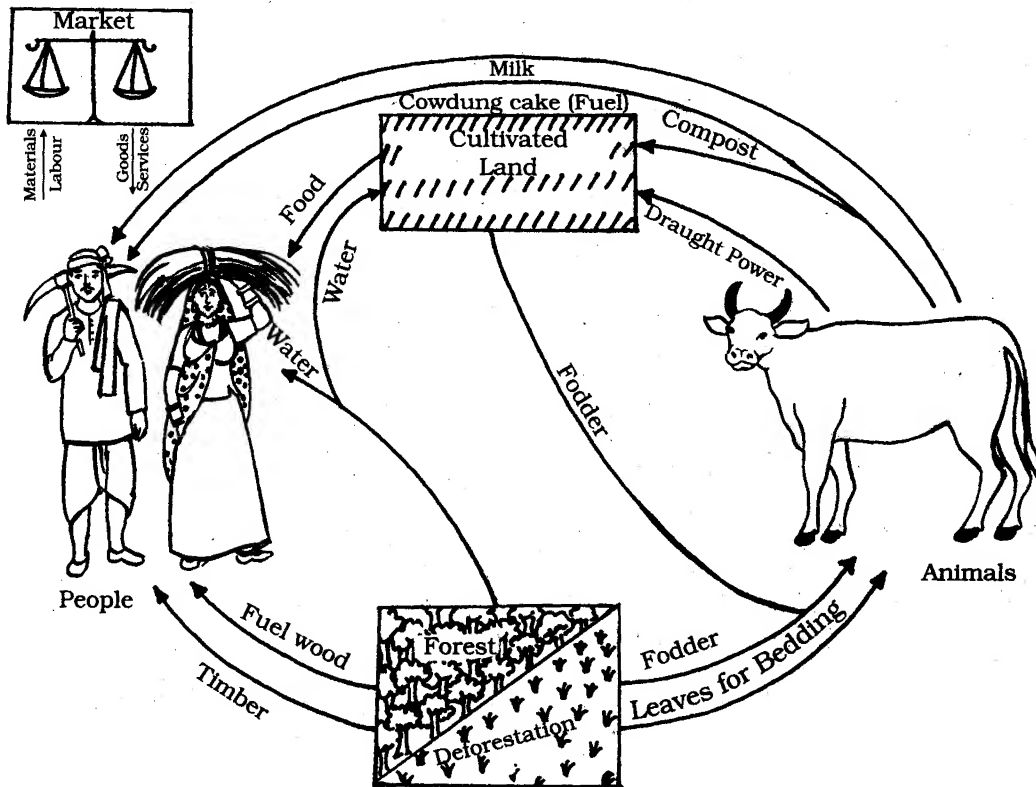
It is obvious from our discussion in the preceding section that sustainable development is a complex concept, strongly related to the peace, harmony and equitable distribution of resources and has a value dimension. Sustainability of development depends upon the choices of technology, development goals and consumer behaviour starting from individual level to humankind as a whole. Education, public awareness and training have, therefore, been considered

as essential for promoting sustainable development and in increasing the capacity to address environment and development issues which are a major source of conflict. The Chapter 36 of Agenda 21 of the United Nations General Assembly resolution on Sustainable Development (1992) has considered education for sustainable development as a part of the life-long education process. Agenda 21 recognises basic education for all as one of the necessary conditions for promoting sustainable development. It stresses on the integration of environment and development concepts including demography in all educational programmes especially the analysis of the causes of major environment and development issues in a local context, drawing on the best available scientific evidence and other appropriate source of knowledge. The environmental issues are recommended to be integrated into education at all levels cutting across various subject areas. Agenda 21 further suggests relevant authorities to ensure that every school is assisted in designing environmental activity work plans with the participation of students and staff. Schools should involve school children in local and regional studies on environmental health, including safe drinking water, sanitation and food and eco-system.

Educational authorities with the appropriate assistance from community groups or non-governmental organisations are recommended to assist or set up pre-service and in-service training

programmes for all the teachers, addressing the nature and methods of environmental and development education. Girls education, removal of gender stereotyping from curricula and providing opportunity for women in non-traditional fields have been considered as essential for sustainability and cohesion in the society.

Education for sustainable development and peace, therefore, calls for adopting an integrated and interdisciplinary approach in discussing various issues. The present system of compartmentalisation of knowledge into different subject areas fails to help students to acquire a guestalt picture of the problem – its social, political, environmental causes and solutions. Various social issues have implications for physical and material sciences and vice versa. These implications can be visualised only when the broad perspective of a problem is presented before the students. Besides values derived from alien cultures and experiences may not be conducive for education for sustainable development and peace. Therefore, students should be exposed to culture specific experiences and techniques. For instance, to resolve the conflicting problems of the technological age, Gandhian concept of '*Gram Swaraj*' (Village Republics) is emerging as one of the possible holistic sustainable development model. Not only can it meet basic human needs but also develop an environment where man can live in harmony with fellow human beings and

FIGURE 2: AGRICULTURAL ECOSYSTEM SHOWING INTERACTION WITH THE MARKET

Source: PSSCIVE (NCERT), Environment and Development

with his environment. It does not create any confrontation between the needs or goal of village and those of the state or nation. It never creates pollution. One can see through the example of the developmental history of the past two centuries that *capitalism provides uncontrolled individual freedom, unmindful of social good whereas socialism sacrifices individual freedom to secure social good. Gandhian villages resolve the problems of both*

and offer a synthesis of both the concepts in providing individual freedom, which finds its good only in the good of all. It is the solution India can offer out of her rich heritage to the world.

The India's real resources are the human resource and the village ecosystem. (See Figure 2) The development to be sustainable must be based upon these resources. There is no other alternative to this mode of

development to nurture culture, values and norms inherited through the ages, remove disparity, bring equity, promote harmony in the human society and between humanity and environment, locally, nationally and also globally.

The village ecosystem is composed of the following main components: forest land, crop land, rural population and cattle population. Green revolution has occurred due to about 30% croplands which have irrigation facility. Production has more than doubled with the use of new varieties of seeds crops, chemical fertilisers and irrigation. In the remaining 70% of the cropland, the productivity is much more lower which can be raised through generation of irrigation through water harvesting and bringing one-third of land under forest cover. Forest is also the main source of timber, firewood and forest-goods, needed for various industries. Unless forests supply enough firewood, cow dung will continue to be used as fuel. Conversion of cattle-dung into gas will solve three main problems: it will supply (a) the fuel required for domestic cooking (b) the slurry which is an enriched manure and diminish the use of chemical fertiliser which is a petroleum product and (c) save the forests from depletion and store adequate water during rainy season to release throughout the year for domestic and agricultural use.

The village ecosystem can satisfy the needs of goods and services through trade. But it must have surplus of some material, which it can sell to get money

for purchasing other required goods and services. There is a limit to how many people the village ecosystem can support. So, to make the rural society, environment, development, and economy sustainable, the population must be maintained at a sustainable level.

A number of other examples can be undertaken by the teacher-educators during both pre-service and in-service teacher education programmes. Some of the major challenges for peace and sustainable development, which you may discuss with teacher trainees, are given below:

- ♦ Population explosion and human resources.
- ♦ Urban challenges such as unemployment, poor housing facilities, consumerism, environmental pollution etc.
- ♦ Political conflicts and violation of human rights.
- ♦ Global warming, Ozone depletion, deforestation, soil erosion, extinction of species.
- ♦ Famine, cyclones and other natural disasters and their impact.
- ♦ Toxic waste and chemical poisoning of fertile soil.
- ♦ Poverty and hunger.
- ♦ Growing fanaticism, religious fundamentalism and terrorism.
- ♦ Violence and aggression in schools.
- ♦ Nuclear armament and sustainability.
- ♦ Information and communication technology.
- ♦ Challenges of Education for all etc.

These themes are only suggestive and not exhaustive and you may identify many more such themes, which have implications for sustainable development and peace. You may organise symposia, debate, small group discussions, projects or brain storming sessions with the trainees to highlight the positive and negative aspects of various issues and arrive at their own solutions. Following steps may be followed for discussion on various issues:

- ♦ **Negotiate the topic:** You may initiate a topic on your own to encourage trainees in the process of discussion. Or you may also encourage trainees to identify a topic for discussion, which has a

bearing on sustainable development and peace.

- ♦ **Provide a structured learning experience:** In order to initiate brainstorming you may be required to tell the background, major issues and concerns related to the topic identified. Therefore, as a teacher educator you are expected to provide such structured background to the trainees.
- ♦ **Leading to the challenge:** The trainees may be encouraged for discussing various dimensions of the problem at hand and seeking various solutions. This may ultimately result in some solutions and finalisation of some action plan, which the trainees can explore and apply.

Check Your Progress II

- Q1. Give a critical appraisal of the following statement: "Gandhiji's concept of development belongs to the 21st century". Sustainable development of mankind and its environment is possible by making science and technology subservient to Gandhiji's ideas.
- Q2. What are the seven social sins identified by Gandhiji? What strategies can you adopt to solve them?
- Q3. Peace is necessary for sustainable development. Sustainable development is essential for social peace. What should be the role of teachers as agents of change in solving this problem?

Activity / Assignment

Study the Figure 2: Village Ecosystem of India

1. Apply this model to your own village / neighbouring village. Collect data on all parameters (depicted in the figure) and find out the status and potentiality of the village ecosystem.
2. Prepare a plan of Action for sustainable development for the village.

SUM UP

Principal goal of development in the new millennium is the sustainability of man and environment by promoting harmony within humanity and between humanity and environment. Global trends in population growth, consumption pattern and technological choices during the last century have contributed enormously to the planet's ecological stress and human deprivation.

Development cannot be measured only in economic terms. The report of UNDP assigns a broad meaning to the concept of development transcending economies and encompassing the ethical, the cultural and ecological dimension as well.

Sustainable Development seeks to meet the needs and aspiration of the present without compromising the ability to meet those of the future. A certain geographical area has the potential resource for supporting a certain limit of population. In this context Gandhian concept of *Gram Sawaraj* (Village Republic) is emerging as the Sustainable Development Model for the twenty-first century – a movement towards Meta Industrial village of solar age culture.

India happens to be a country of rich environmental and human resources with poor people. It has potentiality to evolve into a developed prosperous nation. The country needs human resource development to usher in sustainable development. Sustainable development can take place only in an environment of peace. Peace is a positive condition of mind with a sense of settled and harmonious rest and deliverance. It can be the habit of mind and can be inculcated through living example to the class and mass.

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CHAPTER 8

LEARNING TO LIVE TOGETHER

8.1 Overview

Learning to live together is one of the major issues in education today since the contemporary world is often characterised by increasing competition, disagreements, tensions, rivalry, violence, racial discrimination and hatred etc. In today's world it has become essential that people in different parts of the world should learn to live together on the basis of mutual respect and understanding helping one another and sharing and caring for the benefit of all. Education, in this context, is seen as a powerful tool, which may help in developing a spirit of respect for values of pluralism, tolerance, mutual understanding and cooperation. Learners at all levels of education need to be taught to accept their differences and try to work together on the basis of their commonality. Schools and teacher education institutions, therefore, have a significant role to play in developing attitude of cooperation, adjustment and living together in peace and harmony.

8.2 Objectives

After reading this module you will be able to:

- ♦ Explain the factors causing lack of adjustment in the present society;
- ♦ Identify school curriculum content conducive for learning to live together;
- ♦ Organise different curricular and co-curricular activities conducive for learning to live together;
- ♦ Identify the factors causing disharmony in the society;
- ♦ Explain the need, concept and objectives of learning to live together.

8.3 Present Scenario

Disagreements, tensions, rivalry and unhealthy competitions are prevalent in families and neighbourhood. Conflicts, social schism, disorder, struggle and strife, tension, social disorganisation, violence and aggression are widely seen in society, different communities, regions and states; more so in pluralistic, multicultural, and multireligious societies. Positive values are certainly eroding, as messages of violence and negative feelings are transmitted through different sources. As if this is not enough, wars between nations lead to destruction and leave a series of bitter memories. Mankind has

to save itself from wars – nuclear as well as conventional. As the societies have become more complex in nature, giving rise to problems of adjustment among individuals, they are exposed to divergent influences, which operate in divergent directions and are subject to divergent interpretations. Jacques Delors in the report titled "Learning: The Treasure Within" (1996) discusses seven types of tensions that characterise the modern society. These are the tension between the global and the local, the universal and the individual, the traditional and the modern, the long term and the short term considerations, the need for competition on one hand and the concern of equality of opportunity on the other, the extraordinary expansion of knowledge and human being's capacity to assimilate it, and between the spiritual and the material.

Conflicts, chaos, bigotry, fanaticism, fundamentalism, exploitation, intimidation and such other factors which lead to community decay, threaten quality of life and endanger health and sustainable development, have to be replaced by peace, fraternity, love, affection, non-violence, cooperation, coexistence, convergence, conciliation, participatory democracy, respect for human rights and understanding of others' cultures, traditions, and religions. Hence, the question arises as to what role can education play in the personal and social development of individuals and in reducing negative factors which degenerate society. Education can

provide new paradigm of thought that human survival and welfare depends on, like positive feelings of caring and sharing, compassionate consciousness, peaceful co-existence, unity of the world, feelings of brotherhood, love and affection towards other individuals, groups and communities. Negative attitudes have to be eliminated as these distort the awareness of young minds, and make them insensitive to the sufferings of others. Therefore, specific programmes will have to be evolved to free society from prejudices and biases to ensure adjustment among individuals and nations. The first essential thing is to bring a shift in the thinking process and attitudes of people towards their own life and that of others. Secondly, measures like mobilisation of inner and outer resources, building a new holistic educational philosophy – a new world order based on welfare and not warfare and innovative and interactive pedagogical methodologies are needed for the education of all the individuals.

8.4 Concept of Learning to Live Together

The principle of 'learning to live together' is one of the major issues in the present day education because of the conditions prevalent in the contemporary world. In recent times this concept has been propounded by Delors Commission (1996), which says that education must be organised around four pillars of learning throughout the life of an individual. These four pillars are: Learning to know, learning to do,

learning to live together and learning to be. All these four pillars are interrelated.

The principle of living together means learning to live with others, learning to think together and work together. This principle of togetherness and sharing of ideas is important as it ultimately leads to another great concept of regarding the 'world as one big family' (*Vasudhaiva Kutumbakam*). It further means discovering others, knowing others, sharing with others, working with others and living together and achieving together. On the basis of this understanding of growing interdependence, an urge to meet future challenges, conflicts and risks, together in a peaceful and intelligent way is developed.

According to Delors Commission, the principle of learning to live together means two things. First, it means to develop an understanding of others – their customs, culture, traditions, spiritual values and history. In other words, it stands for understanding similarities and diversities of human beings. To have an understanding of others, one has to know oneself first. Second, the term 'learning to live together' means having experience of shared purposes throughout one's life, thus avoiding conflict. It further stands

for understanding of common goals to meet future challenges in a peaceful and intelligent way and in spirit of respect for values of pluralism, understanding and peace.

The UNESCO publication titled, 'Source book for Teacher Education and Tertiary Level Education' (APNIEVE, 1998) is relevant in this regard. It points out, "Learning to live together in peace and harmony is a dynamic, holistic and lifelong process through which mutual respect, understanding, caring and sharing, compassion, social responsibility, solidarity, acceptance and tolerance of diversity among individuals and groups (ethnic, social, cultural, religious, national and regional) are internalised and practised together to solve problems and to work towards a just, free, peaceful and democratic society."

This process begins with the development of inner peace in the minds and hearts of individuals engaged in the search of truth, knowledge and understanding of each other's cultures and the appreciation of shared common values to achieve a better future.

Learning to live together in peace and harmony requires that the equality of relationships at all levels is committed

Check Your Progress I

- Q1. What qualities are needed in the individuals to become citizens of the world?
- Q2. Describe the probable causes of unrest in the society.
- Q3. What is the significance of 'living together in harmony' in present time?

to peace, human rights, democracy and social justice in an ecologically sustainable environment.

This definition eliminates all forms of discrimination and promotes protection of rights of fair, just, valid, balanced and sustainable development and integration of modern and traditional values to meet the demands of changing times. It means developing an understanding of feelings, culture, history, traditions and values of others. The group develops a feeling of "sink or swim together."

8.5 Learning to Live Together – The Indian Way

In the very beginning it may be made clear that the concept of 'learning to live together' is not a new one. The message of common brotherhood given by Indian seers and saints, centuries ago, indicates the quality of values and relatedness and not just quantity of messages. Spiritual aspect acts as an integrating force and pervades all aspects of life. Indian culture has the capacity to absorb and assimilate all those religions and cultures that have come to India from time-to-time.

By declaring India a secular democratic society, the Constitution provides for simultaneous flourishing of different castes, religions, groups and communities as well as social and cultural traditions. India is a multi-cultural and multi-religious society. Its culture has evolved in the course of thousands of years through mixing up of customs, traditions, religions, values, beliefs of different communities and

racess. The Preamble of the Constitution of India states, "We the people of India having solemnly resolved to constitute India into a sovereign, secular, democratic republic and to secure to all its citizens justice, liberty, equality and fraternity". The very first word- 'We' denotes unity and togetherness of people. In the concept of learning to live together also, 'we' is very significant. The *Rig Veda*, which is regarded as the oldest scripture declares that all human beings are equal and brothers. The highest ideal of human life is, let all people be happy.

In the field of education, *Gurukula* system organised by the sages provided a strong and valuable foundation for true education and living together in a peaceful way. *Gurukula* means an educational institution that takes the shape of a family, which is headed by a teacher. *Guru* – the teacher of *Gurukula* – looked after the task of educating children as a mission of faith and commitment. No distinction was made between the students on the basis of caste or social position. All of them lived together. At that point of time they dressed alike and spent their time alike. Equality of opportunity and equality of treatment for gaining knowledge, skills, attitudes and values were basic for the development of all the children. They were obedient and non-violent. The system laid emphasis on character building of students and developing their personality, besides imparting literacy skills.

Idea of peaceful coexistence propounded by our country has

acquired a specific meaning and significance in the world. The five principles of Panchshila of living peacefully without interfering with other's freedom, as advocated by our late Prime Minister, Shri Jawaharlal Nehru are: mutual respect for each others territorial integrity and sovereignty; mutual non-aggression; mutual non-interference in each others internal affairs; equality and mutual benefits; and peaceful coexistence. Recently, National Council for Teacher Education (1998) in its document titled "Curriculum Framework for Quality Education" has also stressed on student-teacher's contribution to social reconstruction for resolving conflicts peacefully and in an amicable manner.

8.6 Promotion of Learning to Live Together

The following values, attitudes and skills shall have to be developed among the students enabling them to live together:

- ♦ Respect for fellow human beings and their cultures
 - ♦ Attitude of non-discrimination against weaker and vulnerable sections of the society
 - ♦ Ability to resolve conflicts in a peaceful and non-violent manner
 - ♦ Feelings of caring and sharing
 - ♦ Skills of interpersonal communication so that individuals are able to express themselves and are understood correctly by others
 - ♦ Sense of tolerance toward others
 - ♦ Feeling of joint responsibility, irrespective of caste, colour, creed, race, culture and sex
- ♦ Leadership and decision-making qualities
 - ♦ Feelings of give and take
 - ♦ Skill of reasoning

8.6.1 Characteristics of Learning to Live Together

Understanding of the concept and qualities, values and skills needed to develop the principles of 'learning to live together' will help you to list its characteristics. Some of these characteristics are given below:

- ♦ Group work
- ♦ Collaborative skills and active participation of all
- ♦ Non-violence
- ♦ Feelings of caring and sharing, love and affection
- ♦ Universal values
- ♦ Democratic way of work/peaceful co-existence
- ♦ Individual and group accountability
- ♦ Dignity of labour
- ♦ Respect for freedom of pupils
- ♦ Positive interdependence
- ♦ Promotion of interaction
- ♦ Individual and group goals
- ♦ Shared product
- ♦ Shift in roles

8.7 Learning to Live Together in Schools

8.7.1 School Curriculum and Concept of Learning to Live Together

The concept of learning to live together should permeate the entire school programme. The following steps may be considered in this regard:

- i. Analysis of the present content of the subject areas to explore the possibilities of infusing the content conducive for learning to live together. Relevant content can be introduced in the syllabus of various school subjects, such as, civics, history, geography, social studies, languages, mathematics, environmental studies etc. New components of study can be identified for inclusion in these subject areas. For example, geography can be taught in three ways – closed model, opposing model and comprehensive model. In the closed model, a country can be presented as a homogeneous space, delimited by its borders. The opposing model takes into consideration several overlapping entities (geographical, economic, administrative, linguistic etc.) in the national territory. Comprehensive model puts forward the existence of several entities both inside and outside the national territory and their mutual interactions. Thus, the comprehensive model studies entities from local to global scales and permits understanding of the principles of interdependence and universality. In language class, teaching about different states of India – characteristics of states, the people, their occupations, culture etc. – can be undertaken in an interesting and imaginative way. In social studies, compressive model can be applied in teaching about international understanding and people of other countries by exchange of letters and notes on life of people, forms of government, industries, climate, cities and villages etc. Thus, such sub-themes can be integrated with regular subjects included in the scheme of studies.
- ii. Where such general fusion is not possible, new content for different sub-themes, such as tolerance, caring and sharing, positive attitude, working together, democratic values, respect for different cultures etc., may be added as topics/units to each relevant subject at different levels of

Check Your Progress II

- Q1. Name the four pillars of learning as propounded by Delors Commission?
- Q2. How can conflicts among individuals be avoided?
- Q3. It is said that the concept of 'learning to live together' has been prevalent in India from ancient times. Explain this statement.
- Q4. Describe the values, skills and attitudes that can promote the concept of living peacefully with others.
- Q5. Enumerate the characteristics on which the principle of living together is based.

- education. The themes which have concern for global issues, such as, population (small family norm), urbanisation (migration of people from rural areas), environment (pollution free) can be integrated with the present curriculum. These themes can also be reflected in general and/or supplementary reading material, or self-learning packages. These may further be integrated as clusters of components with different subjects such as social science, science etc. In civics, world citizenship can be taught to strengthen the formation of values of solidarity, civic responsibility, interdependence, and ability to resolve conflicts by peaceful means, respect for other cultures, traditions, rights and duties, forms of discrimination, and bases of democracy etc.
- iii. Relevant teaching aids may be prepared to make lessons related to the sub-themes of learning to live together more enjoyable.
 - iv. The ten core components included in the National Curriculum for Elementary and Secondary Education: A framework (1988) and National Curriculum Framework for School Education (2000) can lead to national integration, social fusion and cultivation of values as enshrined in the Indian Constitution. It is evident that the teaching of core components can go a long way in the promotion of learning to live together.
 - v. The themes suggested earlier (culture of democracy, culture of peace, education for tolerance and non-aggression etc.) can be integrated with co-curricular activities. Schools can thus become genuine conservatories of values, and transmitters of culture. Co-curricular activities, which provide opportunity for sharing responsibility and respecting others may include morning assembly, pupil's parliament, non-violent conflict resolution, publishing school magazine, study of trans-cultural concepts and establishing social linkages at local, national, international levels. Joint programmes of cleanliness of classroom school compound, and its surroundings, collecting money to help the needy children, organising games requiring collective participation, reading biographies of great leaders, solving conflicts in the class, and role playing for intercultural understanding are some other programmes which may be organised in the school. Thus, integrated curriculum may highlight positive values.

8.7.2 Teaching Strategies at School Stage

Teaching strategies for achieving the objectives of learning to live together should be suitable to the age, ability, intellectual development, socio-economic background, gender and psychological needs of the students.

Therefore, the strategies and related forms of action will certainly need to be modified. Major strategies to be used in teaching these themes will include inculcation and clarification of value education. Active, informal, participatory, learner-centred and activity-based learning methods that are culturally appropriate can be used to change student's behaviour. Teamwork, project work, collaborative learning, debates, discussions and lectures may be effective methods to increase student's knowledge. However, some of these activities may be more complex for the younger students.

In the primary and upper primary schools, a teacher may introduce students to the fundamental relationship between human rights and responsibilities through different subjects. Lessons in the subjects like science, social studies, literature and arts can directly highlight the complexity of ecology of the different regions and localities of the world. Children can be taught about eco systems and specific geographical features of their own town or village. You can explain how human life depends on carrying out one's responsibility towards his or her own natural environment.

Lessons on human diversity are important to ensure justice and respect in community life. You can explain how well-balanced environment promotes diverse forms of life. Society needs talents of different individuals, who may be scientists, doctors, musicians, and educationists in the making. Different

groups of individuals follow different customs and speak different languages because of their geographical and historical environment. They follow different paths to achieve the same goals and meet the same needs. This enhances the understanding of our cultural diversity. With the help of different stories you can bring home the idea to the children that air, water and land belong to the whole mankind.

The principle of interdependence and what children can do for the society be explained with the help of subjects like mathematics, computer science, literature, history and social studies. Incidence of violence can be decreased through a number of teaching techniques such as role play, rehearsal of life skills, conflict resolution, interviews, small and large group discussions, discussions on stories and case histories drawn from the lives of great men. Community involvement activities, analysis of broadcast and print media, identification of positive and negative messages in stories, murals, posters, flyers, pamphlets, games and brain storming sessions too can be used depending on the age and grade level of the children. Activities like paper craft where students can be asked to make paper toys and write stories on them can channelise hyperactive nature of children into useful educational behaviour. Students can act as peer tutors and peer counsellors. Active involvement of non-government organisations (NGOs) and community can also be obtained in the organisation of curricular and co-

curricular activities involving cooperative efforts of students. The above methods/ approaches may be tried out by teachers in different contexts.

8.7.3 Supportive School Policy

School policies and practices should promote a clear set of school norms conducive for learning to live together. All the teachers and students should observe conduct rules and discipline code. Teachers should know how to deal with instances of conflict, aggression, violence and indiscipline in the school. Individual and group counselling can help to cope with such situations. Group work should win recognition from teachers and school authorities. School should also coordinate with pupil's families and appropriate measures should be taken to ensure participation of the parents and community in school activities as far as possible.

8.7.4 Role of School Complexes

Direct contacts and regular exchange of pupils and teachers of different schools who have successfully conducted programmes on value inculcation, development of respect for others etc., should be organised periodically by school authorities. Joint projects can be undertaken by different schools at local, regional and state levels for this purpose also.

In short, such methods and approaches to teaching and learning should be applied which have the potential to develop cognitive and

perceptual abilities of the learners. The institutional environment has to be conducive to the processes of teaching and learning and should promote cooperative practices among the students and between the teachers and students.

8.8 Implications for Teacher Education

It is well known that effective teacher education is the prerequisite for effective school education. So far, not much attention has been paid in the teacher education curriculum to the concept of learning to live together. As a result, teachers are not equipped appropriately to deal with this aspect efficiently in schools. Therefore, renewal and revision of teacher education courses – both pre-service and in-service, is required.

8.8.1 Teacher Education Curriculum and Learning to Live Together

In the pre-service teacher education curricula a series of activities relating to theory subjects, practice teaching, internship, and co-curricular activities can provide student teachers adequate practical experience in principles of living together. As such this new concern need not be treated as a separate subject. However, student teachers can be made aware of new concerns like world citizenship, globalisation, and participatory democracy, national identity, culture of peace, human rights education, fundamental duties and process of

development of values. Curriculum should also emphasise knowledge and understanding of different cultures and respect for them.

8.8.2 Curriculum Transaction in Learning to Live Together in Teacher Education Institutions

Teacher educators can provide conducive climate to teacher trainees in acquiring knowledge and experiences regarding learning to live together. The processes of imparting knowledge and experiences in an institutional context should be flexible, giving scope to innovations and experimentation, thus adding new ones and improving upon the existing ones. Deliberating on their nature would further help to improve the quality of transaction. It will also create the necessary ethos for effective implementation of the intended activities for developing the principle of living together. Efforts to bring about educational change through democratic principles shall have to be

made in the classrooms as well as educational institutions. Teaching and learning methods, forms of action and institutional policies have to make the principle of living together a matter of daily routine.

In curricular areas a climate conducive to facilitate development of desired attitudinal change in student teachers through participation and experiential teaching methods, organisation of activities involving group work, self-learning technologies, adoption of lecture-cum-discussion, supervised study and group assignments can be created. Group activities like seminars, tutorials, symposia, project work, investigations, preparation of teaching aids, participatory approach, case studies too can be useful in achieving the goal of working together. Field surveys, action research projects, construction of tools, interpretation of data, interviews with students, collection of additional information relevant to courses of study

Check Your Progress III

- Q1. Are you in favour of adding more units in the present school curriculum for enabling students to gain knowledge of learning to live together? Give your views.
- Q2. Prepare an outline of a co-curricular activity in which active cooperation and participation of the students and teacher(s) is required. Also reflect on the values, which could be inculcated through such an activity.
- Q3. Enumerate different measures by which you can control conflicts and violent behaviour of children.
- Q4. By what methods can a school principal encourage students and teachers to follow the principles of living together?
- Q5. What role can school complexes play in promoting the concept of living and working together?

from newspapers too can provide experience of collaborative work, cooperative efforts and sense of social responsibility.

Activities having a focus on solving problems, summarising lectures, brain storming, generating questions, analytical, evaluative and creative thinking can also be taken up. Out of classroom activities may include work related to theory papers by way of utilisation of community resources, collection of information from library and other sources, arranging guest lectures, providing opportunities to work together and share resources together. Prospective teachers may also be helped to understand and develop relevance of new themes relating to the principle of living together in the teaching of science, social science, language, civics, history, geography, work experience, art education etc., as already explained earlier. Curriculum may be changed and decentralised as per local and school needs. Potential of information and communication technologies may be realised. Further, interdisciplinary and integrated approaches may be followed in teaching the principles of living together. Learning experiences directed at solution of problems after critically analysing all aspects should be provided to the students to bring changes in their personal behaviour.

8.8.3 Practice Teaching Programme

There is ample scope for collective work in practice teaching programme. During preparatory stage, student

teachers in small groups can be attached to teacher educators for visiting schools, interviewing school principals and teachers, observing the lessons of experienced teachers, practising teaching under simulated situations (micro teaching), models of teaching, peer supervision etc. During practice teaching programme in schools, student teachers can work in small groups for content enrichment; peer rating and collecting materials, preparing teaching aids, consulting supplementary materials, developing lesson plans, and providing feedback to the trainees. They can also work in groups by rotation for assessing supervisions in practice teaching programme and solving problems faced in the programme.

8.8.4 Co-curricular Activities

Co-curricular activities like running self-government, cooperative society, hobby classes, organising study tours, community dinners, camp fire programmes, morning assembly, recreational and cultural activities, NCC/NSS camps, and participation in fairs and festivals can provide experience of working, living and sharing responsibility together.

Social welfare programmes include cleanliness drives, health and sanitation activities, youth festivals and working in slums and other backward areas. Programmes like non-formal and adult education and programmes for women empowerment can help to appreciate the principle of interdependence, besides broadening

the horizon of their knowledge, skills and attitudes. Group work can be undertaken in clusters of schools located in the neighbourhoods. Lab areas of DIETs can be utilised for identification for work situations, preparing trainees for work and undertaking activities for developing competencies of living together.

8.8.5 Working with Community and Work Experience

In the areas titled 'Working with Community' and 'Work Experience' there is large scope for inculcation, and internalisation of democratic values, dignity of labour and the need for understanding others and adjusting with them. These two areas also promote social sensitivity, tolerance, leadership, cooperativeness, dedication and quality of self-help among the trainees. Prospective teachers may be given opportunities to undertake projects for the upliftment of slum areas, remedial programmes for educationally backward children and national social service. For example, to enable students to understand the concept of 'working with community' and the contribution of various agencies and organisations in the development of the community, a programme comprising visit to various institutions, working with individuals and organising workshop for leadership training can be undertaken. Students in groups under the guidance of teachers can undertake a survey of mid-day meals in the schools of a selected locality, teach students of a

slum area/ backward community, study needs and problems of a community, organise one day mid-day meals for their own institutions, visit patients in a hospital, organise classes for illiterate women etc. These programmes should be characterised by advance planning, flexibility, relevance and an integrated approach to make learning concrete and meaningful. Different phases of these programmes such as identification of work situations, preparation of trainees for work, simulation for developing skills, actual undertaking of work, follow-up by free and frank discussion, provide enough scope for learning to live together.

8.8.6 Student's Own Efforts

Self-initiative on the part of students can go a long way in making the programme of learning to live together feasible and practicable. Such an experiential programme will ensure adequate internalisation of qualities of competitive spirit (without prejudice and latent hostility), love, peace, sympathy, tolerance, adjustment, respect for dignity and integrity of others. For instance, student teachers can identify problems related to intolerance. Intolerant behaviour among learners can be noticed from their language, teasing, stereotyping, prejudice, habit of scapegoating, discrimination, bullying, causing harassment, being expelled, segregated, repressed, excluded, and feelings of destruction. These expressions, you will agree, are

symptoms of deeper problems. Intervention like awareness about intolerance (as an observer and not a mere spectator), advocacy programme (as a witness and advocate) and action (as an activist and solidarity with the victim) may be developed by student teachers with the cooperation of parents, teacher educators and community. Another example can be of a project work on the role of women in India. This project will enable students to appreciate the contribution of women in the development of the country and to promote ideals of equality. Different groups of students can collect information on the role of women in India's freedom struggle, deprivations they suffered from the early days, social legislation in the 19th century relating to women, reforms done by Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Jotiba Phule, Pandita Ramabai, and others. Role of leaders like Gandhiji, Jawaharlal Nehru, Indira Gandhi, A.B. Vajpayee and others can be studied. Role of women in the present days of information technology when new openings are there for women as much as they are for men can be studied by yet another group. The material so collected can be analysed and a report can be prepared on its basis.

8.9 Role of Teacher Educators

In the preceding section you have studied how student teachers can be encouraged to participate in different programmes of living together. Teacher educators have a significant role in

providing such experiences to student teachers. They need to give more directives, guidance and encouragement to student teachers to look for other ways of promoting solidarity, cooperation, civic responsibilities, pupils relationship with their family members, community, region, country and other nations etc. Intercultural literacy must be reinforced with various educational and co-curricular activities. In the performance of these activities, teacher educators can seek cooperation of people including NGOs possessing relevant experience.

Teacher educators should have the freedom to experiment with new ideas and methods related to learning to live together. They themselves can undertake developmental projects relating to themes discussed in the earlier sections as well as new methods of teaching these themes. They can also work to improve coordination with other sister institutions in selecting projects relevant to learning to live together for promoting values such as tolerance, cooperation, adjustment, sympathy, caring and sharing, etc. Research should also focus on the new ways of changing attitude of students and public towards these issues. They can also set up data banks on innovative experiments relevant to develop positive attitude towards living and working in cooperation, strengthen system of disseminating these experiments and share information and research findings through various forums.

One can sometime observe incidents of violence in educational institutions,

which is against the principles of learning to live together. The following six types of interventions can be tried out by teacher educators for prevention of violence:

- i. **Education in Life Skills:** Skills to make decisions, solve problems, think critically, self-assessment, cope with emotional conflicts, and stress are essential life skills for which educational programmes shall have to be developed.
- ii. **Conflict Resolution:** It includes skills to control and withstand peer pressure etc. Training in role-playing of conflict situations, self-control, anticipating consequences of behaviour choices etc., can be useful in resolving conflicts.
- iii. **Legal Aspects:** Education regarding legal aspects may include imparting of knowledge about consequences of violation of laws.
- iv. **Education in Communication Skills:** These skills refer to expressing one's views and feelings in clear, acceptable and non-threatening manner. Therefore, skills of speaking clearly, listening carefully, responding when spoken to and expressing feelings of anger are relevant. Also included in this category are management skills and skills to resolve conflicts.
- v. **Peace Education:** This type of education takes a broad view of conflict resolution in non-violent ways and aims at reduction of aggression.
- vi. **Cultural Awareness:** The objective is to devise strategies for overcoming

stereotypes and prejudices against other's cultures.

Teacher educators can organise sensitivity workshops and orientation programmes for school teachers by seeking cooperation from governmental and non-governmental organisations. The themes would include elimination of cultural bias, stereotypes, and discrimination against individuals of other cultures. To have multiplier effect, teacher educators at various forums, can exchange their experiences about such programmes, organise discussion on problem faced and solutions found in their institutions.

8.10 Evaluation of the Programme

After studying the role of schools and teacher education institutions in developing the concept of learning to live together, the next important step relates to the evaluation of the programme. Evaluation has to be done in relation to objectives of each activity and the place it occupies in the time schedule. The four dimensions of learning – knowledge gained, attitudes developed, values inculcated and skills sharpened, during the execution of the programme are interrelated. Evaluation of knowledge will aim at ascertaining the extent to which the learners develop an understanding of different characteristics of learning to live together, their integration with school curriculum. Their transactional modalities may be undertaken on the basis of written assignments and on the spot observation of students at work. Similarly, qualities like critical

thinking, problem solving and cooperation may be included under skill development. Other skills that may be evaluated are learners being assertive (but not being aggressive), ability to diagnose problems and find out their solutions, participation in discussions and decision-making etc.

Evaluation of the participants in co-curricular programmes should be

undertaken on the basis of preparation of execution of paper plan, execution of activity and submission of project report.

Techniques like interviews, observation of participants at work, extent of internalisation of values by them can also be used. It is preferable to conduct evaluation of participants with the help of a performa specially designed for the purpose.

Check Your Progress IV

- Q1. What techniques/strategies can you follow in your classroom teaching for explaining the concept of learning to live together?
- Q2. Prepare a blueprint of an out of classroom activity for inculcating values of living together among student teachers.
- Q3. Prepare a list of activities by which you can encourage student teachers for collaborative work during practice teaching programme.
- Q4. In the curriculum areas of 'Working with Community and Work Experience' there is a great scope for cooperative work. Justify the state with examples.
- Q5. Prepare an observation schedule to evaluate student's participation in the programme relating to the concept of working and living together.

Sum Up

In this Unit you have read that ours is a pluralist, multicultural, multiracial, multi-language and multi-religious society. In such a society, as in any other societies, differences of opinion, conflicts, intolerance due to communalism, racism, casteism, and regionalism are bound to occur. Lack of adjustment in any field results in loss of resources — human, financial and physical. To avoid such a state of affairs, the concept of living together should be practised. This concept is based on the feelings of love, affection, democracy, sympathy, tolerance, caring and sharing, responsibility, accountability, non-violence and peaceful co-existence. Schools and teacher education institutions have great responsibility in developing these values among children, student teachers and teachers.

Development of these attitudes and inculcation of values cannot be a passive process in which pupils are forced to follow what the authorities demand. Dignity and freedom of pupils has to be respected and recognised.

Therefore, the right method is to place pupils in the centre of the educational process and stimulate and motivate them for the action. Active, participatory methods are needed to inculcate the universal values of living together. Teachers have to be oriented to the educational and transactional processes needed for this theme of living and working together. Projects with interdisciplinary approach are relevant as they require actions to be taken over a period of time. They should know the general views regarding values and develop their own communication skills. These processes will develop independent thinking and ability to express their views.

Like other programmes, evaluation of the understanding of the concept of living together should be done. Formative and summative evaluation of the knowledge gained, attitudes and interests inculcated, values developed and skills sharpened may be done with the help of some tools constructed for the purpose.

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APPENDIX I

UNIVERSAL DECLARATION OF HUMAN RIGHTS

Adopted and proclaimed by General Assembly resolution 217 A (III) of 10 December 1948.

On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights the full text of which appears in the following pages. Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories."

Preamble

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech

and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, therefore**The General Assembly proclaims**

This Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6

Everyone has the right to recognition everywhere as a person before the law.

Article 7

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8

Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in

the determination of his rights and obligations and of any criminal charge against him.

Article 11

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13

1. Everyone has the right to freedom of movement and residence within the borders of each state.
2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14

1. Everyone has the right to seek and to enjoy in other countries asylum from prosecution.

2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15

1. Everyone has the right to a nationality.
2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.
3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17

1. Everyone has the right to own property alone as well as in association with others.
2. No one shall be arbitrarily deprived of his property.

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and

in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20

1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.

Article 21

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
2. Everyone has the right of equal access to public service in his country.
3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation

and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
3. Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability,

widowhood, old age or other lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
4. Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27

1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29

1. Everyone has duties to the community in which alone the free and full development of his personality is possible.
2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

APPENDIX II

UN RESOLUTION ON SUSTAINABLE DEVELOPMENT (AGENDA 21, CHAPTER 36)

In 1992, more than 100 heads of state met in Rio de Janeiro, Brazil, for the United Nations Conference on Environment and Development. The so called "Earth Summit" was convened to address urgent problems of environmental protection and socio-economic development. The assembled leaders adopted Agenda 21, a 300-page plan for achieving sustainable development in the 21st century. It called primarily for the adoption of strategies, policies and plans on sustainable development at the national level to be supported by international, regional, sub-regional and non-governmental organizations and also for mobilization of the public at large.

Chapter 36 of Agenda 21 entitled, "Promoting Education, Public Awareness and Training", provides an umbrella for all action related to education for sustainable development, including those foreseen by other UN conferences.

In addressing three programme areas (reorienting education towards sustainable development; increasing public awareness; promoting

training), Chapter 36 encompasses all streams of education, both formal and non-formal, basic education and all the key issues related to educating for sustainable human development, including environmental education.

Reorienting Education Towards Sustainable Development Increasing Public Awareness Towards Sustainable Development Promoting Training Towards Sustainable Development.

Reorienting Education Towards Sustainable Development

Basis for Action

Education, including formal education, public awareness and training should be recognized as a process by which human beings and societies can reach their fullest potential. Education is critical for promoting sustainable development and improving the capacity of the people to address environment and development issues. While basic education provides the underpinning for any environmental and development education, the latter needs to be incorporated as an essential part of learning. Both formal and non-

formal education are indispensable to changing people's attitudes so that they have the capacity to assess and address their sustainable development concerns. It is also critical for achieving environmental and ethical awareness, values and attitudes, skills and behaviour consistent with sustainable development and for effective public participation in decision-making. To be effective, environment and development education should deal with the dynamics of both the physical/biological socio-economic environment as well as human (which may include spiritual) development. These should be integrated in all disciplines, and should employ formal and non-formal methods as well as effective means of communication.

Objectives

Recognizing that countries and regional and international organizations will develop their own priorities and schedules for implementation in accordance with their needs, policies and programmes, the following activities are proposed:

To endorse the recommendations arising from the World Conference on Education for All: Meeting Basic Learning Needs 2/ (Jomtien, Thailand, 5-9 March 1990) and to strive to ensure universal access to basic education, and to achieve primary education for at least 80 per cent of girls and 80 per cent of boys of primary school age through formal schooling or non-formal education and to reduce the adult illiteracy rate to at least half of its

1990 level. Efforts should focus on reducing the high illiteracy levels and redressing the lack of basic education among women and should bring their literacy levels into line with those of men.

To achieve sustainable development awareness in all sectors of society on a world-wide scale as soon as possible.

Strive to achieve the accessibility of sustainable development education, from primary school age through adulthood to all groups of people.

To promote integration of environment and development concepts, including demography, in all educational programmes, in particular the analysis of the causes of major environment and development issues in a local context, drawing on the best available scientific evidence and other appropriate sources of knowledge, and giving special emphasis to the further training of decision makers at all levels.

Activities

Recognizing that countries and regional and international organizations will develop their own priorities and schedules for implementation in accordance with their needs, policies and programmes, the following activities are proposed:

All countries are encouraged to endorse the recommendations of the Jomtien Conference and strive to ensure its Framework for Action. This would encompass the preparation of national strategies and actions for meeting basic learning needs, universalizing access and promoting equity, broadening the means and

scope of education, developing a supporting policy context, mobilizing resources and strengthening international cooperation to redress existing economic, social and gender disparities which interfere with these aims. Non-governmental organizations can make an important contribution in designing and implementing educational programmes and should be recognized.

Governments should strive to update or prepare strategies aimed at integrating environment and development as a cross-cutting issue into education at all levels within the next three years. This should be done in cooperation with all sectors of society. The strategies should set out policies and activities, and identify needs, cost, means and schedules for their implementation, evaluation and review. A thorough review of curricula should be undertaken to ensure a multidisciplinary approach, with environment and development issues and their socio-cultural and demographic aspects and linkages. Due respect should be given to community-defined needs and diverse knowledge systems, including science, cultural and social sensitivities.

Countries are encouraged to set up national advisory environmental education coordinating bodies or round tables representative of various environmental, developmental, educational, gender and other interests, including non-governmental organizations, to encourage partnerships, help mobilize resources,

and provide a source of information and focal point for international ties. These bodies would help mobilize and facilitate different population groups and communities to assess their own needs and to develop the necessary skills to create and implement their own environment and development initiatives.

Educational authorities, with the appropriate assistance from community groups or non-governmental organizations, are recommended to assist or set up pre-service and in-service training programmes for all teachers, administrators, and educational planners, as well as non-formal educators in all sectors, addressing the nature and methods of environmental and development education and making use of relevant experience of non-governmental organizations.

Relevant authorities should ensure that every school is assisted in designing environmental activity work plans, with the participation of students and staff. Schools should involve schoolchildren in local and regional studies on environmental health, including safe drinking water, sanitation and food and ecosystems and in relevant activities, linking these studies with services and research in national parks, wildlife reserves, ecological heritage sites etc.

Educational authorities should promote proven educational methods and the development of innovative teaching methods for educational settings. They should also recognize

appropriate traditional education systems in local communities.

Within two years the United Nations system should undertake a comprehensive review of its educational programmes, encompassing training and public awareness, to reassess priorities and reallocate resources. The UNESCO/UNEP International Environmental Education Programme should, in cooperation with the appropriate bodies of the United Nations system, Governments, non-governmental organizations and others, establish a programme within two years to integrate the decisions of the Conference into the existing United Nations framework adapted to the needs of educators at different levels and circumstances. Regional organizations and national authorities should be encouraged to elaborate similar parallel programmes and opportunities by conducting an analysis of how to mobilize different sectors of the population in order to assess and address their environmental and development education needs.

There is a need to strengthen, within five years, information exchange by enhancing technologies and capacities necessary to promote environment and development education and public awareness. Countries should cooperate with each other and with the various social sectors and population groups to prepare educational tools that include regional environment and development issues and initiatives, using learning

materials and resources suited to their own requirements.

Countries could support university and other tertiary activities and networks for environmental and development education. Cross-disciplinary courses could be made available to all students. Existing regional networks and activities and national university actions which promote research and common teaching approaches on sustainable development should be built upon, and new partnerships and bridges created with the business and other independent sectors, as well as with all countries for technology, know-how, and knowledge exchange.

Countries, assisted by international organizations, non-governmental organizations and other sectors, could strengthen or establish national or regional centres of excellence in interdisciplinary research and education in environmental and developmental sciences, law and the management of specific environmental problems. Such centres could be universities or existing networks in each country or region, promoting cooperative research and information sharing and dissemination. At the global level these functions should be performed by appropriate institutions.

Countries should facilitate and promote non-formal education activities at the local, regional and national levels by cooperating with and supporting the efforts of non-formal educators and other community-based organizations. The appropriate bodies of the United

Nations system in cooperation with non-governmental organizations should encourage the development of an international network for the achievement of global educational aims. At the national and local levels, public and scholastic forums should discuss environmental and development issues, and suggest sustainable alternatives to policy makers.

Educational authorities, with appropriate assistance of non-governmental organizations, including women's and indigenous peoples' organizations, should promote all kinds of adult education programmes for continuing education in environment and development, basing activities around elementary/secondary schools and local problems. These authorities and industry should encourage business, industrial and agricultural schools to include such topics in their curricula. The corporate sector could include sustainable development in their education and training programmes. Programmes at a post-graduate level should include specific courses aiming at the further training of decision makers.

Governments and educational authorities should foster opportunities for women in non-traditional fields and eliminate gender stereotyping in curricula. This could be done by improving enrolment opportunities, including females in advanced programmes as students and instructors, reforming entrance and teacher staffing policies and providing incentives for establishing child-care

facilities, as appropriate. Priority should be given to education of young females and to programmes promoting literacy among women.

Governments should affirm the rights of indigenous peoples, by legislation if necessary, to use their experience and understanding of sustainable development to play a part in education and training.

The United Nations could maintain a monitoring and evaluative role regarding decisions of the United Nations Conference on Environment and Development on education and awareness, through the relevant United Nations agencies. With Governments and non-governmental organizations, as appropriate, it should present and disseminate decisions in a variety of forms, and should ensure the continuous implementation and review of the educational implications of Conference decisions, in particular through relevant events and conferences.

Increasing Public Awareness Towards Sustainable Development

Basis for Action

There is still a considerable lack of awareness of the interrelated nature of all human activities and the environment, due to inaccurate or insufficient information. Developing countries in particular lack relevant technologies and expertise. There is a need to increase public sensitivity to environment and development problems and involvement in their solutions and to foster a sense of

personal environmental responsibility, as well as greater motivation and commitment towards sustainable development.

Objective

The objective is to promote broad public awareness as an essential part of global education effort to strengthen attitudes, values and actions which are compatible with sustainable development. It is important to stress the principle of devolving authority, accountability and resources to the most appropriate level, with preference given to local responsibility and control over awareness-building activities.

Activities

Recognizing that countries, regional and international organizations will develop their own priorities and schedules for implementation in accordance with their needs, policies and programmes, the following activities are proposed:

Countries should strengthen existing advisory bodies or establish new ones for public environment and development information, and should coordinate activities with, among others, the United Nations, non-governmental organizations and important media. They should encourage public participation in discussions of environmental policies and assessments. Governments should also facilitate and support national to local networking of information through existing networks.

The United Nations system should improve its outreach in the course of a review of its education and public awareness activities to promote greater involvement and coordination of all parts of the system, especially its information bodies and regional and country operations. Systematic surveys of the impact of awareness programmes should be conducted, recognizing the needs and contributions of specific community groups.

Countries and regional organizations should be encouraged, as appropriate, to provide public environmental and development information services for raising the awareness of all groups, the private sector and particularly decision makers.

Countries should stimulate educational establishments in all sectors, especially the tertiary sector, to contribute more to awareness building. Educational materials of all kinds and for all audiences should be based on the best available scientific information, including the natural, behavioural and social sciences, and taking into account aesthetic and ethical dimensions.

Countries and the United Nations system should promote a cooperative relationship with the media, popular theatre groups, and entertainment and advertising industries by initiating discussions to mobilize their experience in shaping public behaviour and consumption patterns and making wide use of their methods. Such cooperation would also increase the active public participation in the debate

on the environment. UNICEF should make child-oriented material available to media as an educational tool, ensuring close cooperation between the out-of-school public information sector and the school curriculum, for the primary level. UNESCO, UNEP and universities should enrich pre-service curricula for journalists on environment and development topics.

Countries, in cooperation with the scientific community, should establish ways of employing modern communication technologies for effective public outreach. National and local educational authorities and relevant United Nations agencies should expand, as appropriate, the use of audio-visual methods, especially in rural areas in mobile units, by producing television and radio programmes for developing countries, involving local participation, employing interactive multimedia methods and integrating advanced methods with folk media.

Countries should promote, environmentally sound leisure and tourism activities, building on The Hague Declaration of Tourism (1989) and the current programmes of the World Tourism Organization and UNEP, making suitable use of museums, herage sites, zoos, botanical gardens, national parks, and other protected areas.

Countries should encourage non-governmental organizations to increase their involvement in environmental and development problems, through joint awareness initiatives and improved

interchange with other constituencies in society.

Countries and the United Nations system should increase their interaction with and include, indigenous people in the management, planning and development of their local environment, and should promote dissemination of traditional and socially learned knowledge through means based on local customs, especially in rural areas, integrating these efforts with the electronic media, whenever appropriate.

UNESCO, UNICEF, UNDP and non-governmental organizations should develop support programmes to involve young people and children in environment and development issues, such as children's and youth hearings, and building on decisions of the World Summit for Children.

Countries, the United Nations and non-governmental organizations should encourage mobilization of both men and women in awareness campaigns, stressing the role of the family in environmental activities, women's contribution to transmission of knowledge and social values and the development of human resources.

Public awareness should be heightened regarding the impact of violence in society.

Promoting Training Towards Sustainable Development

Basis for Action

Training is one of the most important tools to develop human resources and facilitate the transition to a more

sustainable world. It should have a job-specific focus, aimed at filling gaps in knowledge and skill that would help individuals find employment and be involved in environmental and development work. At the same time, training programmes should promote a greater awareness of environment and development issues as a two-way learning process.

Objectives

The following objectives are proposed:

- To establish or strengthen vocational training programmes that meet the needs of environment and development and ensure access to training opportunities, regardless of social status, age, gender, race or religion.
- To promote a flexible and adaptable workforce of various ages equipped to meet growing environment and development problems and changes arising from the transition to a sustainable society.
- To strengthen national capacities, particularly in science education and training, to enable Governments, employers and workers to meet their sustainable development objectives as well as to facilitate the transfer and assimilation of new environmentally sound, socially acceptable and appropriate technology and know-how.
- To ensure that environmental and human ecological considerations are integrated at all managerial

levels and in all functional management areas, such as marketing, production and finance.

Activities

Countries, with the support of the United Nations system, should identify workforce-training needs and assess measures to be taken to meet those needs. A review of progress in this area could be undertaken by the United Nations system in 1995.

National professional associations are encouraged to develop and review their codes of ethics and conduct to strengthen environmental connections and commitment. The training and personal development components of programmes sponsored by professional bodies should ensure incorporation of skills and information on the implementation of sustainable development at all points of policy- and decision-making.

Countries and educational institutions should integrate sustainable developmental issues into existing training curricula and promote the exchange of their methodologies and evaluations.

Countries should encourage all sectors of society, such as industry, universities, government officials and employees, non-governmental organizations and community organizations, to include an environmental management component in all relevant training activities, with emphasis on meeting immediate skill requirements through short-term formal and in-plant vocational and

management training. Environmental management training capacities should be strengthened, and specialized "training of trainers" programmes should be established to support training at the national and enterprise levels. New training approaches for existing environmentally sound practices should be developed that create employment opportunities and make maximum use of local resource-based methods.

Countries should strengthen or establish practical training programmes for graduates from vocational schools, high schools and universities, in all countries, to enable them to meet labour market requirements and to achieve sustainable livelihoods. Training and retraining programmes should be established to meet structural adjustments which have an impact on employment and skill qualifications.

Governments are encouraged to consult with marginalized people, whether geographically, culturally or socially, to ascertain their needs for training to enable them to contribute fully to developing sustainable work practices and lifestyles.

Governments, industry, trade unions, and consumers should promote an understanding of the interrelationship between good environment and good business practices.

Countries should develop services of locally trained and recruited environmental technicians able to provide local people and communities, particularly in deprived urban and

rural areas, with the services they require, starting from primary environmental care.

Countries should enhance the ability to gain access to, analyse and effectively use information and knowledge available on environment and development. Existing or established special training programmes should be strengthened to support information needs of special groups. The impact of these programmes on productivity, health, safety and employment should be evaluated. National and regional environmental labour-market information systems should be developed that would supply, on a continuing basis, data on environmental job and training opportunities. Environment and development training resource-guides should be prepared and updated, with information on training programmes, curricula, methodologies and evaluation results at the local, national, regional and international levels.

Aid agencies should strengthen the training component in all development projects, emphasizing a multidisciplinary approach, promoting awareness and providing the necessary skills for transition to a sustainable society. The environmental management guidelines of UNDP for operational activities of the United Nations system may contribute to this end.

Existing networks of employers' and workers' organizations, industry associations and non-governmental organizations should facilitate the

exchange of experience concerning training and awareness programmes.

Governments, in cooperation with relevant international organizations, should develop and implement strategies to deal with national, regional and local environmental threats and emergencies, emphasizing urgent practical training

and awareness programmes for increasing public preparedness.

The United Nations system, as appropriate, should extend its training programmes, particularly its environmental training and support activities for employers' and workers' organizations.



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